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BY

WILLIAM RALPH LAPORTE

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**TRAINING COURSES FOR LEADERSHIP**

**HENRY H. MEYER, Editor**

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# **RECREATIONAL LEADERSHIP OF BOYS**

**BY**

**WILLIAM RALPH LAPORTE**

**Approved by the Committee on Curriculum of the Board of  
Education of the Methodist Episcopal Church**

**THE METHODIST BOOK CONCERN**

**NEW YORK**

**CINCINNATI**

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## DAD'S QUESTION

Have I time to stop and listen  
When he calls out, "Daddy, dear"?  
I have pressing duties calling,  
But he says again, "Come here!"

What if I should fail to heed him  
In his oft-repeated cry?  
When he's searching for a comrade,  
Do I dare to pass him by?

If I prove a failure to him  
When he's struggling with his toy,  
If my business proves my hobby,  
Will another train my boy?

Can a stranger ne'er so friendly  
Take the place that I should fill?  
Will I let him come between us,  
Be the chum, the pal, to Bill?

Yes, my work is very pressing:  
I have many things to do,  
I would strive for fame and fortune;  
I must make a living, too.

But suppose I make a fortune,  
And my boy be led astray;  
Money, honor, fame, and glory,  
Could not comfort me that day.

Yes, it's surely worth the effort  
Just to keep him with me still.  
I may lose my fame and fortune,  
But I'll not forget my Bill.

—W. R. L.

## EDITORS' INTRODUCTION

THE textbooks in the *Training Courses for Leadership Series* are planned primarily for use in Standard Training Schools, in classes meeting on Sundays or on week nights as a part of the training program of the local church, and in voluntary training groups. Since recreational activities are recognized as an important part of a comprehensive program of religious education it is essential that plans of training shall make provision for the training of recreational leaders.

If recreational activities are actually to contribute to the ends of religious education in any considerable measure leadership of a high order is required. What the leader is, in ideals and character, in spirit and personality, will be an important factor in determining the quality of the product. Skill as well as character is important.

The recreational leadership of boys is a specialized field. It presents difficulties and problems peculiar to itself. The author of *Recreational Leadership of Boys* is well qualified, both by technical equipment and experience, for the preparation of a textbook on this subject. He has supplied in this book an instrument of practical value. With its accompanying manual, *Program Materials: The Practical Conduct of Recreational Activities for Boys*, it will be found to be an important contribution to existing literature.

THE EDITORS.

## THE LEADER'S ANSWER

Yes, the boy needs his dad, and dad needs his boy.  
Each should be to the other a pleasure and joy.  
Dad may give him his clothing, his food, and his  
toys,

Then tell him to run out and play with the boys  
And forget all the problems the boy's bound to meet  
When he goes from the shelter of home to the street.

Many dads are so busy with tasks to be done  
That they think someone else can direct the boy's  
fun.

They are eager for money and honor and fame  
And are busy protecting the family's good name;  
So they leave it to us, as the leaders of youth,  
To train the boy strictly in honor and truth.

Yes, we need to do everything possible still  
To get dad to give more attention to Bill,  
To play with the ball, the marble, the kite,  
Till Bill will say, "Sure, my dad is just right;"  
Till dad will forget the amount in the bank  
In the effort to help Bill be honest and frank.

But until dad is ready to go on ahead,  
You and I, as boy leaders, must serve in his stead.  
Ours to substitute gladly whenever we may  
In the effort to save dad an unhappy day;  
So we'll study the boy and his problems with care  
And give him a chance to grow up strong and fair.

—W. R. L.



## INTRODUCTION

THE boy problem of the past has to-day developed into a very acute man problem, which is facing the church in two different forms. One concerns the parent in the home and the other the adult leader in the church. The first centers about the difficulty of getting fathers to appreciate fully their responsibility for the welfare of their sons and to sacrifice some business interests and personal pleasures for the sake of the boy. If the father does his full duty, the boy will not be a problem. He is ready and anxious to be directed by dad if the directing is done in a whole-hearted, companionable manner. He wants to be led, however, and not bossed. He longs for a chum and companion in his father—one who will be cordial and friendly with him, to whom he can talk frankly and openly. He will not be put off, and if repulsed once he may never appeal again.

The finest ambition that any man can have is to be a success as a father. Many men who achieve prominence as leaders in the business world prove pitiful failures as fathers. Edgar A. Guest has well said, "To be the father of a great son is what I should call success." He further said, "If I don't help my boy Bud to grow up right, I'll call myself a failure no matter how much money I make or how big a reputation I get. . . . Not so much of me in the bank and more of me and my best in the lad

is what I should like to have to show at the end of my career."

The church can do much to promote this better understanding between father and boy and should undertake the task as one of supreme importance. The home will always be the foundation of Christian society, and it is in the home that religious and moral training can be handled most successfully. The church will best accomplish its purpose by encouraging and assisting the parent in directing the moral, religious, and play life of the child in the home. Many parents are eager to do more for the child but they are at a loss to know how to proceed. The church, through its leaders, can suggest to them activities and practical projects for home programs. It can encourage home playgrounds. It can promote father-and-son dinners and social affairs within the church. It can conduct hiking and camping trips of various kinds. A great field of service lies here awaiting adequate leadership.

The second form of the man problem is that of finding adult leaders for boys' work in the church. One great demand of the day is for leadership. The field of organized recreational work is so new, and the growth has been so rapid that the supply of trained leaders is far inadequate to meet the demand. The result is that the well-trained leaders are being rapidly shuffled into the better-paid positions, and the smaller churches are forced to get along with mediocre programs often directed by volunteer leaders or by only part-time paid workers. These leaders are conscientiously doing their best but usually are inadequately trained.

The church to-day is faced with the choice of providing a comprehensive recreational and social program or of losing the majority of its young people. Statistics show that the churches which provide such a program are holding their boys, while churches that fail so to provide are losing them rapidly. The Methodist Episcopal Church has fully recognized this need and has provided for it officially by authorizing and recommending the appointment of a director of social and recreational life for each local church. It remains for the officials of the local churches to take such action as will provide sufficient funds to care adequately for a leader for this important task. The fact that such leadership is costly should not serve as a deterrent, for it may well be that the presence or absence of such a program will determine whether a boy or girl remains an enthusiastic supporter of the church or turns to other interests because the church offers nothing that satisfies.

The purpose of this book, together with the accompanying handbook, *Program Materials*, is to provide an elementary training manual and practical guide for leaders of boys' groups. It should prove of some value to the professional leader but is intended primarily for the volunteer worker, class teacher, boys'-club director, and others who have not been fortunate enough to secure adequate training. It should not in any sense be considered a substitute for a thorough training course. The author hopes that among other uses it may serve to inspire men to enter some training school or university where a strong recreational leadership course can be

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taken. The best of training should be sought, and if possible a college degree secured. The field is vast and the future is great, and the best-trained leaders can be none too good.

WILLIAM RALPH LAPORTE.



## CHAPTER I

### VALUES OF A CHURCH RECREATION PROGRAM

THE social life of young people, a thorn in the flesh for the church of a former day, is now recognized as a most effective tool for church use. The desire for free expression of the play instinct was long held in close leash by the church because of the feeling that play and religion were not good bed-fellows. The following extract from the *Discipline of the Methodist Episcopal Church* for 1792 is characteristic of the prevalent attitude toward play at that time: "The students [in Cokesbury College] shall be indulged with nothing which the world calls play. Let this rule be observed with the strictest nicety; for those who play when they are young will play when they are old." Modern education in recent years has forced upon the attention of the church the play needs of the child, and to-day play is recognized as one of the master influences in character development. Education has established a new conception of child nature and child training. Guidance has been substituted for repression, and directed activity is largely replacing the more abstract forms of teaching.

The new church program.—The church, for its part, has gradually evolved a broader conception of its mission and no longer concerns itself exclusively with the spiritual aspects of life. In its new rôle it

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is accepting responsibility for the mental, the moral, the social, and the physical as well as the religious needs of the child. If it would serve as a real community center the church must so plan its program as to include all these interests and provide social and physical activities of sufficient variety to attract and serve all ages.

**Character building.**—The church has ever stood forth as the community beacon light of moral up-building and character development. Since character is largely the sum of the habits acquired by the child in his varied activities, it is a logical conclusion that the agency that directs these activities will be most influential in determining the type of character produced. According to the newer psychology, as one acts, so will he think. Providing the right kind of expression through activity will tend ultimately to result in the right kind of thinking. Hence, if the church would influence the thinking of its young people it must take a hand in directing their expressional activities.

It has long been recognized that the child's bad habits are acquired largely during his play and leisure hours. It is equally true that the majority of juvenile crimes are the result of misdirected or of undirected play. It is claimed that three fourths of our juvenile delinquents result from society's failure to provide proper expression of the play impulses. The fun-loving child has merely expressed his energies in unfortunate channels because he lacked opportunity for wholesome activity. What tremendous possibilities hang on the *manner* of the child's play! He must and will play, but *what* and

*how* he will play depend on the provision society makes in facilities and leadership.

**Artificial play.**—There still lurks in the minds of some a feeling that too much emphasis is being placed upon the need for organized play. This viewpoint is due in part to failure to recognize that changed conditions in modern life have created different problems for youth. With the increase in urban life has come an enforced artificiality in the mode of living. The home is not the same institution as in former years. It does not offer the same varied program of work and play that was common a generation or two ago. The average child has little opportunity for contact with nature except as he glimpses it on an occasional hike or camping trip. Industrial conditions have so changed that a large percentage of young folk are doomed to a narrow routine of drudgery from day to day in place of a varied program. Thus the simpler and more natural forms of work and play have been submerged in the congestion and hurry of modern city life. It is necessary to create artificial forms of play to meet this situation and counteract the increasing nerve strain with opportunities for physical relaxation and activity. Then, too, play is more than exercise. It is serious work to the child—the medium through which he develops most fully—a short cut to the varied experiences of the human race.

**Does play educate?**—Some there are who will agree that a recreation program is a good thing for the church to establish, but they see in it no real educational value. To them it is only a means of attracting and holding the child within the influence

of the church while his mind is being supplied with religious truths. Such a viewpoint is hardly worthy of support from Christian leaders. Surely it is not justifiable to use as mere bait that which should constitute one of the most vital and effective influences in the religious education program. The adoption of an educational program as the basis of modern church work has automatically placed play near the head of the list of factors to be employed in developing Christian character.

Jacob Riis once said, "It is safer to sit on the safety valve of an active steam engine than it is to attempt to prohibit or hinder the action of the recreational laws of young life." The gregarious instinct in young people is strong. Youth wants to mingle with others, to have unlimited activity, to make many friends. This social instinct will find some form of expression and will claim the lion's share of attention during the adolescent period. The form of expression will vary with the changing interests of each succeeding age, but the demand for social contacts and physical activity will always be insistent. Some at least of the habits and ideals developed in these activities carry over into business and industrial life. The fine qualities of clean living, good sportsmanship, fair play, cooperation, teamwork, honesty, justice, and many other characteristics of good citizenship are direct products of properly directed play.

The moral value of play.—Perhaps the most vital influence of play will be found in the moral field. Opportunities for lying or truthfulness, cruelty or kindness, fair or foul play, justice or injustice, and



for most of the other virtues and weaknesses known to life will be found in abundance on the playground. Mischief and vice disappear when motor restlessness is given healthful expression through play. Self-reliance and self-control are taught in the hard struggles of athletic competition. Play standards are absolute, and a boy must either deliver the goods or be kicked off the team. His playmates are harsh critics, and the boy craves their social approval just as keenly as he will later crave the approval of business associates. The proper kind of leadership will create such standards that this desire for social approval will result in playing the game clean and fair. Youth will learn that it is not a disgrace to be defeated, that victory does not necessarily call for a prize or reward, and that athletic success is not to be measured by the number of games won.

**Allotment of responsibility.**—The question is sometimes raised as to why the church should concern itself with the recreation problem when so many other educational and welfare organizations are promoting extensive play activities. Public schools, municipal playgrounds, and park departments have established excellent programs. The Young Men's Christian Association, the Young Women's Christian Association, the Boy Scouts, the Camp Fire Girls, and many other similar organizations have accomplished notable results in their various provinces. Of them all, however, the public school is the only one that is really reaching the masses in a comprehensive way, and in most cases only the children of school age are benefited by its provisions. The others reach only small groups in the com-

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munity and despite their excellent programs they are barely scratching the surface of the recreational need.

Next to the school the church reaches the largest number in the community. It might be argued that since the school is rapidly becoming a community center it should be made responsible for all recreational work, and its scope extended to include all ages. Such an arrangement would be highly desirable with some limitations, and it doubtless will be a matter of only a few years until such a plan will be realized. Even then, however, the need for the church program will not be lessened materially. No one organization will ever be able adequately to reach all members of the community. It will be necessary to have close cooperation between all welfare agencies working for a common cause. The lack of cooperation is one of the greatest weaknesses at the present time in community-welfare work. So far as possible the church should make use of and supplement the work of other recreational agencies. The promotion of an extensive program merely for the sake of a big showing is without justification. The church should first survey the community's recreation and discover the greatest needs, then build the program to meet these needs.

**The church's program.**—There are two distinct reasons why the church should provide a recreational program. The *first* is that an educational institution cannot afford to leave out of its curriculum such a vital force in habit formation and character development as play has proved to be. To do so would be equivalent to using a three-cylinder engine in an

automobile when four cylinders have proved to be necessary. Because of its value play has become recognized as an integral part of the religious education program by leaders in the modern church. The *second* reason is that the church is in a position to provide the most ideal surroundings and leadership for the play program. Its obligation to the community requires that it make use of this opportunity to promote the general welfare. When adequately trained leadership can be provided, the church should delve more deeply into the activities of community life and determine character at its home base—in the home and on the playground.

The church has accomplished remarkable results in the lives of the children whom it has attracted and held. The average church reaches only a small percentage of the boys and girls in its vicinity, yet statistics show that practically all young people who enter Christian professions come from membership in the Sunday school. Ninety per cent of all ministers and Christian leaders are drawn from this source. Eighty-seven per cent of the church membership comes through the Sunday school. If the supply of Christian leaders is to be maintained or increased in the future, some legitimate plan must be devised to attract and hold more young folk in the church. The advantages of church influence should be extended to a much larger percentage of young life in the community than has ever before been thought possible. What finer piece of constructive work could the church undertake than to provide an attractive recreation program for the youth of its community—a program that would prevent delin-

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quency, reduce criminality, raise moral standards, and develop sound character; a program that would give to every boy and girl a chance to develop into the splendid person that God intended?

### FOR STUDY AND DISCUSSION

1. What is your conviction regarding the relation of play to religion?

2. What objections to including organized play in the program of the church activities have you met in your own experience? From what sources?

3. What actual educational and moral values can you trace as results of the recreation now provided by your church?

4. If the results of any form of church recreation seem to have been indifferent or harmful, can you trace the reasons? Was there or was there not adequate adult leadership? Was there purposeful guidance?

5. What recreational needs of your community are adequately supplied by organizations other than the church? What do you mean by "adequately"?

6. What is the recreational field for your church (a) in supplementing the *kinds* of recreation offered by other agencies? (b) in reaching *all* the persons in the community?

### FOR FURTHER READING

*The Church and the People's Play*, by Henry A. Atkinson.

*Education Through Play*, by Henry S. Curtis.

*Christianity and Amusements*, by R. H. Edwards.

*Recreation and the Church*, by H. W. Gates.



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*The Philosophy of Play*, by Luther H. Gulick.

*Education by Plays and Games*, by George E. Johnson.

*Play in Education*, by Joseph Lee.

## CHAPTER II

### AIMS AND OBJECTIVES OF THE PROGRAM

THE general *aim* of a church recreation program for boys should be threefold. It should take the activities in which the boy is instinctively interested and in which he is bound to participate and so direct them as to make them a constructive rather than a destructive factor in his life. It should also reveal to him other desirable activities with which he is not familiar and help him to develop an equally keen interest in them by providing attractive opportunities for him to participate under favorable conditions. For example, a boy may be keenly interested in basketball but not at all interested in music. The church club in which he plays basketball may also develop an orchestra, and because of his interest in the club and the leader he may join the orchestra and soon develop an interest in his music. Or, again, he may be very enthusiastic about dramatics but not at all interested in Bible study. His club stages a dramatized Bible story with him as a leading actor, and his interest in the drama soon leads him into a fascinating study of Bible characters, arousing an entirely new interest. The possibilities of developing such associated activities are practically unlimited.

The main *objectives* of education, as formulated by the Commission on the Reorganization of Secondary Education, appointed by the National Edu-

cation Association, are: (1) health; (2) command of fundamental processes; (3) worthy home membership; (4) vocation; (5) citizenship; (6) worthy use of leisure time; (7) ethical character. These can very well be accepted as the objectives of the church recreation program, with less emphasis on numbers two and four and with the addition of an eighth objective—namely, religious interest and training, which should of course form the cornerstone of the arch of the entire program. The remainder of the present chapter will be devoted to a detailed discussion of these objectives.

**Health.**—In general the program should encourage the development of a sound physique, with the accompanying neuro-muscular skills and controls which are the natural outgrowth of well-organized athletic and outdoor activities. It should insure the development of sound health habits, give instruction in general health principles, and safeguard individual and community health by providing clean, attractive, and sanitary surroundings for all phases of the church program. The child needs a sound physique as a basis for the normal development of his mental, moral, and social life. Many a child has been punished for supposed wickedness when he was merely exhausted physically. Fatigue weakens nervous control so that the tired boy finds it hard to be good. Fatigue may be due to bad air, too little sleep or sleep in an unventilated room, too long-continued tension in work or play, or to undernourishment, as well as to actual overwork. Seeming laziness, carelessness, and restlessness are often traceable to the same cause. The leader should

make a careful study of hygiene, health education, and physical education, so that he will have an intelligent understanding of the boy's needs.

Frequently the leader will find a number of boys in his group who are physically defective and unable to take part in some phases of the program. In such cases he will need to provide other activities suited to their needs. The trouble may be a weak heart, tubercular lesion, a potential or developed hernia, weakness from a previous operation, weak arches, a tubercular joint, or any one of many such defects. These should be discovered through a careful medical examination before the boy is permitted to take part in strenuous activities. If he has had a careful medical examination at school, that may suffice; but since so many schools do not provide adequate examinations, it is not safe to depend on it. It is best to persuade some young, intelligent, and progressive doctor, who will be sufficiently interested in boys' work, to volunteer a little time for the examinations. Some budgets provide a fee for the doctor for such work. The important thing is to be sure that the boy has no defects that would be increased by participation in strenuous activities.

**Command of fundamental processes.**—This has to do with the necessary fundamentals of reading, writing, arithmetic, and allied subjects. In a certain sense it is not a primary objective of the church program, yet in social and mental activities many opportunities will arise to supplement the efforts of the public school. The dramatic, musical, literary, and debating interests are based on these fundamentals.

**Worthy home membership.**—Of the four chief agencies affecting the boy's life—home, church, school, and community—the home is by far the most important. Worthy membership in the family is the first step toward worthy membership in the community and state. One of the first obligations of the church should be to strengthen, beautify, and broaden the influence of the home on child life. A normal home relationship will do more to stabilize society than the most lavish equipment program *in the church*. At their best all other agencies for boy betterment are merely supplements to home influence. So far as possible the home should be made the hub about which all the boy's interests center. Too frequently it lies in the periphery of the boy's activity life, while the club, the school, or the gang claims his major attention. In this respect the church must be careful not to divert too much of the interest that should center in the home unless the home is of such type that it does not and cannot provide a wholesome environment.

Most parents are eager to provide the best that their means will permit for their boys. Thousands of conscientious, earnest, and worthy fathers are groping about for the best way to point their boys to a successful and worthy manhood and are only too glad to accept the advice and assistance of a boy specialist in solving their problems. Many are handicapped in their efforts because they have lost their grip on the play spirit and feel self-conscious and ill at ease when attempting to play with their boys. Others fail to appreciate the changed conditions, which necessitate a different type of play life



from that which they enjoyed as boys, and are out of sympathy with the new program. The leader should undertake to encourage a constructive home program and to promote a better understanding between father and son. This may be accomplished by means of public talks to fathers, personal and confidential chats, father-and-son banquets, hikes or camping trips, suggestions on reading and other activities in the home, plans for home playgrounds, home workshops, and other similar projects.

The father may be encouraged to recognize more fully his responsibility and opportunity as a parent and to assume the practical obligations of a father in chumming with his boy. He should be encouraged to make an intensive study of child psychology, educational psychology, and boy life. This of course assumes that the leader himself is a keen student of the subject, so that he can discuss problems intelligently with fathers. Any real boy who is not mentally or physically sick will always be a problem in the home and is deserving of most careful study. He will require the best thought, the keenest judgment, and the finest skill that any parent can command. To handle the average American boy intelligently and successfully is a challenging task to the best of men.

The boy himself should be encouraged to get better acquainted with his father, to draw him out and really discover what a splendid man and "regular feller" he is. He can develop this intimate contact best through companionship in reading, hiking, camping, exploration, mechanical construction, and athletics. It is ideal when the father can become

his son's best pal and confidant. This is a sacred relationship that the recreation leader should never assume unless the father is totally unable or refuses to exercise his privilege. The boy may be encouraged to undertake definite responsibilities about the home, to contribute of his own time and means to its comforts and conveniences. Then, too, he should develop his own library, den, and workshop, where he can dream, experiment with his hobbies, and store collections and treasures without upsetting the household, where he can entertain the gang as frequently as he wishes and feel comfortably at home.

**Vocation.**—Vocational training is becoming an important phase of public education, but the church can make a very definite contribution to the field by encouraging the boy to think seriously about entering the type of vocation in which he will be able to use his talents to best advantage in the service of mankind. A serious study of social problems will awaken interests that may change the entire viewpoint of a boy and influence him to give his life to some form of social service work or to some form of ministry within the church. The service element should be continuously emphasized and encouraged.

**Citizenship.**—The field of citizenship, considered broadly, includes the relation of the individual to the home, the community, city, State, nation, and other nations. The good citizen of to-morrow must be not only a worthy home member but equally worthy and intelligent in his relationships to all other social units. He must be loyal to the highest civic ideals, interested in the best welfare of his community, and ready to cooperate in every measure to

improve it. He must be intelligent in regard to social problems and be aggressive in the effort to solve them. He must develop not merely a tolerant but a cordial and cooperative attitude toward the foreigner. In many respects the church is the ideal institution in which to promote high standards of citizenship. Christian ideals, when applied in actual practice, are the essence of good citizenship. It is the aim of the activity program to provide the medium through which these ideals will become a part of the boy, to tie them up with action so that, after he has been under the influence of the program for a reasonable length of time, it will be difficult for the boy to act other than as a good citizen. Good citizenship can only be the composite of the innumerable habits that make up the usual daily routine of the individual. The best citizen is not necessarily the one who cheers loudest when the flag goes by but, rather, the one who is constantly at work thinking and working to improve the society of which he is a part. The more constructive his activities, the more valuable a citizen will he become. Here, again, not the activity itself but the way in which it is directed is the determining factor.

One of the best training schools for citizenship is the boy's gang—if it is properly directed. It is a natural organization, and it is probable that every boy will belong to some kind of gang whether or not the parent wishes it. Without it he will miss some of the glamour, the adventure, and the poetry of life; but, what is still more serious, he will miss some of the best lessons that life has to teach. No parent or leader can fully take the place of the

gang's influence in the boy's life. He needs its influence to make him a mature social being, to develop the "mixer" spirit, to prevent his becoming a mollycoddle, to strengthen character by direct contacts with other personalities in self-initiated activities. The gang needs direction, guidance, and help in formulating a program. For its own sake it is best to bind it closely to the home, the church, or the school in some form of recognized organization. No gang is inherently bad, any more than the boy is inherently bad. It will have good or bad activities according to the leadership that is provided.

**Worthy use of leisure.**—It has been comparatively easy to increase the amount of leisure time available to members of society by cutting down the working day, but it has been very difficult to provide worthy activities to occupy that leisure. In fact, society has given very little attention to that phase of the program until recently, so that the average man is at a loss to spend his leisure hours with benefit to himself and society. This time should be used in such a manner as to build up reserve forces—bodily, mental, and spiritual—so as to enrich one's personality and make life on the whole more enjoyable and more worthwhile to self and others. Music, art, dramatics, literature, hobbies, and social and athletic activities should all have due consideration in the leisure hours, but the average person is unable to provide a balanced program for himself. The public school is now giving attention to this need by promoting social, recreational, and avocational interests along with music, art, literature, and drama. The church again is in a position to make one of its

most constructive contributions in this field by building a leisure-time program that will embrace all ages in the community and will provide interesting activities in favorable surroundings and under inspiring leadership. Undirected leisure is one of the greatest menaces that society faces at the present time.

**Ethical character.**—The development of intelligence concerning Christian ideals and of deep and abiding devotion to them is one of the most vital obligations that the church assumes and is of course closely related to good citizenship and to the development of the religious life. Ethical character is an outstanding requisite for good citizenship. It can be promoted through the regular classroom instruction, through social contacts with others, through athletic activities in which the emphasis is placed on fair play and the rules of the game, through opportunities for initiative and personal responsibility, and through organized service programs. The church should provide the boy with leaders who represent the best in ethical character, for character is an achievement in which personal influence counts for much. He should also have abundant opportunity to express his ideals in action. Above all, the church should inspire him with an enthusiasm and determination voluntarily to make the best ideals the controlling forces in his life.

**Religious training.**—The program should provide every possible opportunity for the boy to develop naturally his religious interests and should encourage a sound and rational religious experience. Emphasis should be placed upon the fact that reli-



gion is not a separate phase of life, to be put on and off at will, but that it is intertwined with all of one's everyday activities and has a very significant and fundamental place in life. He should be encouraged to think that religious principles are just as applicable on the athletic field, in the street, or in the home as they are in the church, and that religion is valuable only as it is applied to the vexing and practical problems of everyday living. Religious questions and doubts should be met frankly and discussed intelligently. The recreational leader will be the recipient of many questions that do not get to the pastor or the Sunday-school teacher and should be prepared to give the boy a legitimate and fair interpretation of modern thought in the religious field.

**Realizing the objectives.**—The leader, in order to achieve any advanced goals in boys' work, must make a careful study of the boy from every standpoint. He must know the interests of boys at different ages, something of the instinctive tendencies, the physical and mental characteristics, and must realize that every boy is a separate problem and must be handled as such. Many of the differences, both physical and mental, so noticeable among boys can be traced to hereditary factors, while others are due to environmental conditions, such as contacts with adults and older companions, responsibilities at home or at work, differences in natural surroundings, extent and type of reading or of travel. Temperamental differences add greatly to the problem. Some boys are natural leaders, while others need much urging before they will accept responsibility.

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Some are very original; others are largely imitators. Some are ambitious and energetic; others are lazy and careless. Some are forward and bold; others are shy and backward. In general, it is well to encourage the boy who is weak in one direction to associate intimately with a boy of the opposite temperament, although this rule does not hold good in all cases.

### FOR STUDY AND DISCUSSION

1. Classify the present recreational activities of your church according to the objectives of this chapter. How many have more than one objective?
2. Are there any of these objectives that are not receiving sufficient attention? What can you suggest to correct this condition?
3. Are there any of these objectives that appear to be overemphasized? Is the lack of balance to be found in the program as it shows up on paper or in the lives of the boys who participate?
4. How much cooperation is the church seeking with the homes, the public schools, and the community provisions for educational recreation?
5. How can church-provided recreation utilize the natural gang when spontaneously organized among boys belonging to different church families?
6. How far do the present recreational activities of your church realize the twofold aim set forth in the first paragraph?

### FOR FURTHER READING

*The Spirit of Youth and the City Streets*, by Jane Addams.

*Cardinal Principles of Secondary Education*,  
Bureau of Education, Department of the Interior,  
Washington, D. C.

*The Father-and-Son Library*, by F. H. Cheley.

*Boy Life and Self-Government*, by G. W. Fiske.

*The Coming Generation*, by W. B. Forbush.

*The Boy Problem*, by W. B. Forbush.

*Boyology*, by H. W. Gibson.

*Youth*, by G. S. Hall.

*Aspects of Child Life and Education*, by G. S.  
Hall.

*Education by Plays and Games*, by George E.  
Johnson.

*Problems of Boyhood*, by F. W. Johnson.

*The Boy and His Gang*, by J. A. Puffer.

*The Physical Nature of the Child*, by S. H. Rowe.

## CHAPTER III

### PLANNING AND EQUIPPING

IN formulating a recreation program it is well to remember that the boy's activity is the most powerful factor in his training. In fact, it is not too much to assume that after making due allowance for the potential capacity of the individual, as determined by his heredity, both the degree and the rate of his development will be in direct proportion to the amount of participation in activities. Leadership and supervision are of immense importance; books, equipment, and attractive environment are valuable; but the *sine qua non* of educational progress is pupil activity.

It is equally true that the breadth of vision developed in the growing person will depend on the variety of the activity program; and that the value of any particular activity will be in proportion to the strength of its appeal to his natural instincts and interests. The value of an activity will also be greatly enhanced if it offers opportunity for expression of originality, initiative, and leadership qualities by the participants. Hence, a successful program will provide great variety of activity; it will offer a strong, natural, instinctive appeal; and it will present adequate opportunities for leadership training. Finally, it must be so planned as to be readily adjustable to the varying needs of individual boys.

**Goals of accomplishment in the recreation program.**

—In Chapter II the general objectives of the program were discussed. In addition to these general aims the leader should formulate a set of specific aims, or *accomplishment goals*, about which his program can be built, and which can be held continually in mind as a check on whether he is really achieving results.

*Physically* the program should develop skill and body control through the fine coordination involved in participation in the varied program of individual and group athletic competition. It should prompt higher standards of physical health both by encouraging these health-giving activities and by a supplementary program of constructive and preventive hygiene instruction.

*Mentally* the program should stimulate the imagination, promote a spirit of joyousness, encourage pride in accomplishment, and develop initiative, honesty of purpose, sincere endeavor, truthfulness, and loyalty.

*Socially* it should insure the development of a spirit of good sportsmanship, cooperation, self-sacrifice, and fair play. It should make of the boy one who is equally good as a leader or as a follower.

It is always a delight to meet the alert, clear-eyed boy or man whose beautifully developed body expresses grace and strength, suppleness and poise, steady nerves and keen senses; whose judgment is sound; who is optimistic and enthusiastic, happy and democratic, self-controlled and aggressive, and whose every action bespeaks a love of fair play and good sportsmanship and a disdain for the ignoble



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and base. Such an ideal should be continually held up before the boys by the recreation leader, for his is the program that can do most toward achieving such an ideal.

**Surveying the community's needs.**—In planning the program for either a city or a rural church it is essential that the leader become thoroughly familiar both with the recreational needs and the present facilities in his community. This necessitates some kind of a community survey which may be made on an elaborate scale with many assistants or merely in an informal manner by the leader himself. The method will depend on the size of the community, the funds available, and the scope of the program to be established. The need of a comprehensive survey has been demonstrated in many cities where it was found that various agencies in the same community were duplicating certain types of work with the same groups, while other much-needed activities were entirely neglected, and other groups were being left wholly to their own resources.

If a general survey of an entire community is made it should be undertaken as a cooperative enterprise by all churches in the community. It is being increasingly recognized, also, that it is good economy to cooperate in the use of common equipment by various churches or other agencies. In some cases churches have combined in building a community recreation center with a plan by which each church reserved certain hours each week for its program. Such a plan facilitates the organization of inter-church athletic games. In this way the equipment is used to maximum capacity and at minimum cost

to the individual church. Such a plan is satisfactory of course only with a group of small churches.

**Using available facilities.**—In some cases it is possible for a church to arrange with the local Young Men's Christian Association or public playground for the part-time use of its equipment; or it may be possible to cooperate with the public school in an after-school recreation program, the church recreation leader giving the supervision, and the school authorities providing the equipment. The parent-teacher association will often serve as an excellent medium through which to bring about such a co-operative arrangement. The essential point is that if the community already has available facilities for recreational purposes, the leader should know it and make use of them if possible. It is also important to recognize that in many communities the young people, especially of high-school age, have their time already filled with recreational activities promoted by the public school. In such cases the leader may accomplish better results by aiding and stimulating higher standards of accomplishment in these established programs than by trying to compete with them by a similar program in the same field.

**Private, public, and commercial institutions.**—In making a comprehensive survey of the community it is important that all recreational agencies—private, public, and commercial—be included. The leader should become familiar with home conditions, with facilities provided by other churches, schools, Young Men's Christian Associations, Boy Scout groups, clubs, playgrounds and recreation centers, parks, libraries, lodges, theaters, motion-picture houses,

bowling alleys, pool halls, skating rinks, dance halls, and other similar institutions. It should not be assumed that an institution is necessarily a bad influence simply because it is commercialized. Many communities would be entirely devoid of recreational or amusement facilities if the commercialized institutions were all eliminated. Some communities have made the experiment of "cleaning up" by removing all commercialized amusements without substituting other facilities in their place. The results naturally were disastrous; for young people will be amused, and if their own community is barren, they will seek their pleasures elsewhere, where supervision is made many times more difficult. Each commercialized amusement should be carefully investigated. If it is clean and well conducted, encourage it. If it is a bad influence, try first to get the cooperation of the management on a clean-up campaign. If that is not successful, then try to get it eliminated from the community or substitute in its place an equally attractive program that will draw away its patronage and thus force it out by fair competition. The recreation leader is fully justified in combating any agency that is exerting a detrimental influence in his community.

**Personal study of the boy.**—In addition to the study of recreational agencies in the community the leader should make a first-hand study of the way in which young people are spending their time. If he is responsible for only a small group of boys, it is a much simpler matter than if he is making a general community survey. In the former case the leader should visit the homes of the boys, become well acquainted

with the parents, talk over problems with them, study the boys' school interests and contacts, become familiar with their leisure-time activities, and discuss their interests with them directly. Much of the group leader's success will depend on his intimate personal contacts with the boy and his knowledge of the boy's interests and activities. The leader in the small rural church will have the best opportunity for this closer personal relationship. The leader in the larger institution will have to depend chiefly on his skill in organization and his ability to inspire assistants and volunteer leaders with the importance of close personal relationships with the boys in their groups.

Full details of the procedure to follow in making a recreation survey of the community will be found in *Recreational Leadership of Church and Community*, by Warren T. Powell, published by The Abingdon Press; and *Recreation and the Church*, by Herbert Wright Gates, published by University of Chicago Press.

**Recreational equipment.**—The question of equipment is usually one of the first considerations in planning a program. As a matter of fact the equipment is not nearly so important a consideration as the leadership. The average church can get along successfully with a surprisingly small amount of equipment if the program is properly organized by a good leader. The older type of physical activity program, in which formal gymnastics and heavy apparatus were given the chief emphasis, is fast giving place to the more attractive play program, with the emphasis upon individual and team com-

petition. Hence, it is not essential to have an elaborately equipped gymnasium. It is desirable to have a large room, without pillars, which will accommodate such popular games as indoor baseball, volleyball, basketball, and many modified team games. A room 40x60 feet or larger, with a ceiling 16 to 18 feet high, preferably a hardwood floor, and wainscoting up to a height of 4 or 5 feet to protect the plaster, will serve the purpose nicely. The windows should be set above the wainscoting and should be well protected with heavy wire screens on the inside. The electric lights should also be protected by wire cages.

**Attractive social hall.**—In planning such a room provision should be made for widest possible use, since the average church cannot afford an extensive plant. As the social life of the young people needs great emphasis, this room should be considered as part social hall as well as gymnasium. It should therefore be made attractive in appearance, with neat curtains of heavy material hung at the windows, and some form of pictures or other decorations of an indestructible nature adorning the walls. A fireplace and mantel at one side of the room will add greatly to its cozy appearance. Provision should be made for a stage or platform at one end, to be used in presenting pageants, dramas, skits, and musical entertainments. A motion-picture projector should be added to the equipment if the budget can be stretched enough. The motion picture offers one of the best modern methods of holding the interest of the young people in the church. If the space and budget will permit, billiard tables



and bowling alleys constitute valuable additions to the equipment.

*Furnishings.*—Wall attachments can be arranged which will facilitate the quick removal of volleyball nets when other activities are in progress, and basketball baskets can be so built as to draw up against or into the ceiling, entirely out of the way. The stage can be so constructed as to provide adequate storage underneath for folding chairs, which can be quickly rolled out of sight on specially built trucks. Such a supply of chairs will make it possible to use the room for entertainments, motion pictures, and banquets. Separate sections of dressing rooms and showers for boys and girls should be provided, preferably at opposite ends of the room. These need not be elaborate—possibly two or three shower heads, with cemented floors and walls for drainage, and enough small lockers to accommodate the average number of participants at any one time. If the room is to be used for dinners and banquets, provision should be made for a kitchenette at one end. Care should be taken, however, that dinners and general entertainments are not given so prominent a place in the program as to limit the amount of actual participation in *activity*, social and physical. Desirable movable equipment includes basketballs, volleyballs, indoor baseballs and bats, handballs, and boxing gloves. Stationary equipment, aside from baskets for basketball and nets for volleyball, can be largely dispensed with. It would be desirable, but it is not necessary, to have a set each of flying rings, traveling rings, a climbing rope or ladder, and a horizontal or vaulting bar.

It is very desirable to provide a few floor mats for tumbling purposes, as this is one of the most valuable and popular individual activities.

**The outdoor playground.**—If space is available for an outdoor playground, it should by all means be utilized. In some climates such equipment can be used to advantage the year round. One or two city lots will provide a fair playground if the space is used economically. The plot should be fenced in if possible and surfaced in such a way as to prevent dust. A combination of clay and sand makes one of the most satisfactory surfaces. Strong overhead electric lights can be so arranged as to make the playground usable at night for older boys and men who cannot get out during the daylight hours. The playground should provide place for playground ball, basketball, volleyball, handball, quoits or horse-shoes, croquet (or, preferably, roque), field events, and possibly tennis. Some other team games may be included if space is sufficient. It is also desirable to provide in one corner some stationary equipment, most of which can be homemade, such as a sand pile for small children, teeters, swings, horizontal bar, broad-jump and high-jump pits and standards, and possibly a slide and giant stride.

**The recreational opportunity.**—The type and amount of equipment needed and the extent of the program itself will of course vary widely with the size of the church and the nature of the community. The large city church will usually need a more highly specialized program and will have funds to provide extensive equipment. The small rural church will need a more general church and

community program. In fact, in many rural communities the church has the opportunity to become the center of the civic, social, and recreational life of the entire community. It can stimulate many local improvement projects. It can promote a community-development scheme by which the residents can be thoroughly organized with regular committees made responsible for the various local needs. It can furnish the leadership and sometimes the facilities for community socials, entertainments, fairs, chautauquas, picnics, debates, dramatics, athletic contests, and patriotic celebrations.

**The rural community.**—The leader of a boys' group in a rural section will find that he can readily achieve a position of great responsibility as an authority and leader in recreational work. He should use every opportunity to increase his influence with all interests in the community whether or not they are connected with his church. His attention and interest should not be confined to his own particular church or organization, but he should try to make contacts with every organization and institution (civic, religious, fraternal, professional, or business) and undertake to enlist their interest, enthusiasm, and moral and financial support for the community recreational needs. Every such effort will pay in the end both for the local institution he represents and for the community at large. Parents stand ready to support a constructive program of activities for their boys, but the leader must point the way.

**The leader's responsibility.**—Above everything else the leader should keep in mind his obligation to pro-

mote the religious and spiritual interests of his group. Many church recreation programs are being severely criticized because they have largely monopolized the church life and have become an end in themselves, using the church merely as an entertainment center. Unfortunately the criticism is sometimes justified, either because the leader's enthusiasm and eagerness for the success of an immediate activity have caused him to lose sight of ultimate objectives, or because he has never had a proper conception of what these objectives should be. The church recreation program should serve as a medium through which the leader can point the way to the practical application of Christian ideals to everyday living. The chief justification for a recreation program in the church, as a supplement to the program of the public school, lies in the definite emphasis that can be placed on Christian environment and Christian leadership. The boy should develop through these recreation activities the habit of applying Christian ideals to his play life and to other social contacts. It is the leader's task to guide him toward this goal.

#### FOR STUDY AND DISCUSSION

1. Check up on the present recreational program of your church to see if it is meeting satisfactorily the physical, mental, and social tests stated at the beginning of this chapter. Discuss in class any parts of the program that are not up to this level.
2. How many of the boys in your church are on the way to the ideal here set forth?
3. Draw up a plan for conducting a recreational

survey of your community, specifying (1) the persons you would associate in the enterprise, (2) the facts you would go after, (3) the sources from which you would seek information, (4) the organization to which you would report your findings, and (5) different uses you would make of them.

4. Make a working plan of the minimum of indoor and outdoor equipment immediately necessary for an adequate recreational program for your church, and of the needed furnishings. Include dimensions, quantities, and prices.

5. Indicate in this plan the parts of your total program that can be cared for by cooperation in the use of equipment available through other agencies in the community.

#### FOR FURTHER READING

*Recreation and the Church*, by H. W. Gates.

*Recreational Leadership for Church and Community*, by W. T. Powell.

*The Church at Play*, by Norman E. Richardson.

*Organization and Administration of Physical Education*, by Jesse F. Williams.

*Good Times for Boys, a Manual for the Practical Conduct of Recreational Activities for Boys*, by William Ralph LaPorte.



## CHAPTER IV

### ORGANIZING AND ADMINISTERING

IN discussing the general plan of organization the writer assumes that the recreation leader has charge of the entire recreation program in his church. In some cases, however, a leader will be in charge of the activities for men and boys only; in others he may be in charge of a single department; in others, an individual class or club. The fundamental principles of organization will apply whether the church is large or small, whether the groups are many or few. In the one case it will be necessary to elaborate, in the other to modify.

**The recreation leader.**—The ideal man for a recreation leader is one who is fit to become the hero of the boys and young men of the community. If he is a capable leader he will soon become such a hero, and it is of extreme importance that his moral and religious life be exemplary. It is also highly desirable that his mental, physical, and social qualifications be of the best. These last can be greatly improved by a careful daily program of study, physical activity, athletic participation, and attention to social form. The recreation leader's influence is so widespread that he cannot afford to let mental or social crudities curtail his efficiency.

If he can demonstrate unquestioned loyalty, a democratic spirit, and a willingness to cooperate, coupled with a cordial friendliness, cheerfulness, patience, sympathy, and an unruffled temper, his

contacts with boys, parents, and other church workers should all be most happy. Open-mindedness with breadth of vision, self-confidence without cockiness, aggressiveness, and a level head will cause others to respect his opinions and will breed confidence in his leadership ability. The problems of administration will require unlimited enthusiasm, imagination, and tireless energy. A keen sense of humor, a ready wit, and a profound sense of justice will be great assets in handling disciplinary troubles. Every musical, dramatic, forensic, or athletic talent that the leader can muster will make the actual leadership of activities a greater joy, and give a greater probability of success. Constant daily practice and experiment is the only way to acquire any of these desirable qualities not already possessed by the leader.

*The responsibilities of the leader.*<sup>1</sup> Among others, the following responsibilities are worthy of special note:

1. Surveying the recreational needs.
2. Planning a program to meet these needs.
3. Securing equipment for the program.
4. Enlisting and training leaders for the various groups.
5. Arousing the interest, support, and cooperation of the parent.
6. Securing the boys' interest in participation.
7. Educating the church officials and members to the recreational needs.

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<sup>1</sup>A more detailed discussion of the leader's qualifications, responsibilities, and relationships will be found in *Recreational Leadership of Church and Community*, Powell, Chapter V.

8. Developing and training the recreational committee to assume responsibility for financing and advertising the program.

9. Establishing friendly relations with other churches and organizations in the community.

10. Scheduling and carrying out successfully the varied program of activities for all ages.

By way of preparation the leader can get valuable help from a careful study of some of the books for additional reading listed at the end of the various chapters of this volume. Some denominational boards offer correspondence courses in recreational leadership. Many such courses are given at summer schools and institutes conducted by the Board of Education's Departments of Church Schools and of Epworth League, and by the Young Men's Christian Association. Those living in the neighborhood of normal schools, colleges, or universities will often find it possible to avail themselves of special courses in the theory and practice of recreational leadership, offers either during the school year or the summer term.

**The recreation committee.**—The responsibilities of the director should be shared by a recreation committee, consisting of responsible and interested men, preferably from various walks of life. They should be elected by the official board of the church upon the recommendation of the pastor. It is desirable, but not necessary, that they also be members of the official board. The recreation director will naturally be an ex-officio member. An ideal arrangement, if the proper men can be interested, is a committee of five, each member representing a differ-

ent occupational group in the church: for example, a school man, a lawyer or physician, a mechanic or farmer, a business man and a high-school or college student. The committee personnel might also include representatives of the various recreational groups, but the same result can be obtained by having an advisory committee to the director composed of his departmental assistants.

**Cooperative relations.**—The director should be the active representative of the recreation committee, and the committee should have the full and unqualified backing and support of the official board. The board, through the committee, should undertake the financing of the entire recreation program and include it as a part of the annual church budget, considering it as much of a financial obligation as the pastor's salary or the church debt. The board should also guarantee the committee full authority, with the help of the pastor, in administering the church recreational facilities and program for all organizations within the church. The cordial cooperation of these organizations is a prime necessity to the successful work of the committee.

It is essential that the pastor and director be close consultants and advisers in all phases of the program. The wise pastor, however, will do everything possible to encourage original thought and initiative on the part of the recreation director and will not interfere unless serious complications threaten. Many programs have been seriously disrupted by the well-intentioned but ill-timed interference on the part of pastors who were not well informed nor in close touch with young people's activities.

**Advertising and publicity.**—The pastor, the recreation committee, and the director and his staff should all cooperate enthusiastically in educating the church membership and the community as to the values of the program. The members of the committee should see that all members of the official board are informed and, so far as possible, made enthusiastic supporters of the recreation program. One of the surest means to this end is to get them vitally interested in a men's athletic club in the church. When they have participated in a rollicking volleyball game, and renewed acquaintance with old chums in indoor baseball, or demonstrated their skill at pitching horseshoes, they will no longer hesitate to back the recreation program. When their allegiance is won, the future of the program is assured.

Arousing the enthusiasm of the whole church membership is also an important part of the campaign. Personal contacts will do most to enlist support and active participation. The pastor can help greatly by giving frequent talks from the pulpit on child growth and development, on the place of play in education, and on the many newer and broader phases of religious education as ministering to the physical, mental, and social needs of child and adult. He can also greatly stimulate interest by using the bulletin and the pulpit for announcements and comments on the activities scheduled for the week, the projects being promoted by the various groups and departments, and the standing of classes and clubs in athletic leagues. Health talks, emphasizing the need of rational and hygienic living, have



a legitimate place in the church service and help to stimulate interest in recreation.

The director himself will assist in all of these efforts and will do everything possible further to advertise the program by public talks, newspaper articles, bulletin notices, contacts with children in school and on the street, contacts with adults at home, in the church, and in office and store, by demonstrations of activities, and by tabulated reports on the results achieved by the program.

Attractive posters are often very effective in creating interest. The following examples are suggestive of types that are effective: "Where does your child play?" (a dirty back yard contrasting with a cheery playground). "Who is your child's hero?" (picturing a slouching cigarette smoker and a fine, upstanding athlete). "Is your boy's daddy his best playmate?" (picture of family play scene and lonely boy without a playmate). "Pay for playgrounds or pay for prisons" (picture of each). "Play books more interesting than novels" (list). "Child awake three thousand hours annually for play."

**The recreational staff.**—The recreation director may be a full-time paid worker, a part-time paid worker, or a volunteer worker. In any case it will be necessary to have several volunteer assistants in order to carry out the program successfully. This staff of assistants can be organized on several different bases. The following scheme, based on the church-school department and class organization, is comparatively simple and is well adapted to the medium-sized church.

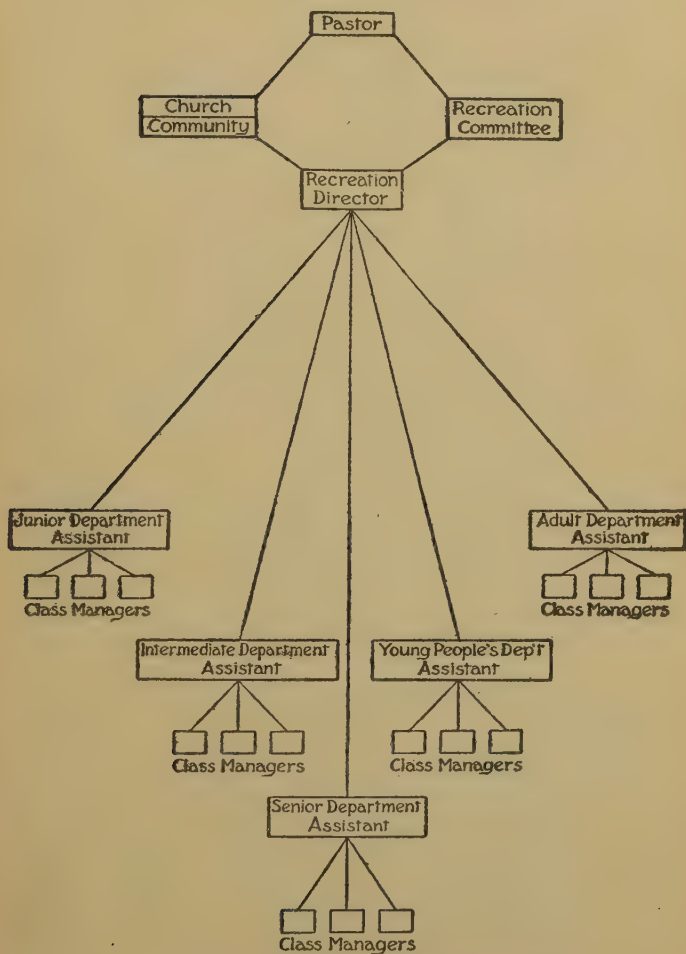
1. Pastor.

2. Recreation committee.
3. Recreation director.
4. Department assistants.
  - (a) Junior Department.
  - (b) Intermediate Department.
  - (c) Senior Department.
  - (d) Young People's Department.
  - (e) Adult Department.

The department assistants should be directly responsible to the director for all activities in their departments. The group might well constitute an advisory committee to the director. They should be elected by the church-school board on the joint recommendation of the director, superintendent, and pastor. A representative should be elected by each class to act as athletic manager and recreational committeeman. The various class managers in a department then constitute an advisory committee to the departmental assistant. This plan can be expanded in large churches by having an assistant director in charge of all boys' work and another in charge of all girls' work, each with a set of department assistants. For small churches the staff may be cut down by combining two or three departments under one department assistant and having only two or three class representatives elected from each department.

**Group organization.**—Recreation activities are best handled by organizing and maintaining permanent groups in the form of teams or clubs. These groups should have leaders elected from their own membership. From the standpoint of the church the church-school class is the most satisfactory basis for

DIAGRAM OF STAFF ORGANIZATION



group organization since these pupils are already selected and graded according to age and interest. It is sometimes necessary to deviate somewhat from this plan to fit local conditions where classes are too small, or where there are disturbing factors in the organization. *Natural groups should be maintained so far as possible* for recreation activities. If a gang has been established, it is far better to maintain its unity as a club under good supervision than to scatter its members arbitrarily among several clubs. Much of the success of the program will depend on group spirit, and the group that is built around a common interest will develop it most fully. Everything possible should be done to encourage this spirit of loyalty by urging groups to undertake new and original projects and giving them credit for their accomplishments.

Each group should be definitely organized with a name, a constitution, and a set of officers, including president, vice-president, secretary, treasurer, and athletic manager. These officers should have real duties to perform. The class athletic manager especially should be chosen with great care and should be keenly interested in athletics. The director will have to count on him to maintain enthusiasm in his group and to care for the minor details of his own group's athletics. Many directors conduct regular training classes in leadership methods for their volunteer leaders and thus develop a dependable and efficient corps of helpers. This plan is highly commendable, for it also provides prospective material for future recreation directors.

**Methods in handling group activities.—***Classifica-*

*tion of boys for competition.* It is necessary for satisfactory athletic competition that boys be graded according to size and development. A great many systems of grading are in common use. Some are based on age, some on height, some on weight, some on school grade, and others on various combinations of the preceding. The combination known as the age—grade—height—weight classification, as described by Frederick Reilly in his excellent little book, *New Rational Athletics for Boys and Girls*, is splendid for public-school work but hardly suitable for a church recreation program. The classification on the weight basis is the simplest and is usually quite satisfactory. The following weight classes are commonly used:

Grammar-school age: 70 pounds, 80 pounds, 90 pounds, 100 pounds, 110 pounds, 120 pounds and unlimited.

High-school age: 85 pounds, 100 pounds, 110 pounds, 120 pounds, 130 pounds and unlimited. In weighing set the beam at a given weight. If the pupil does not tip the beam he remains in the class below. The unlimited class includes all above the highest weight. The weight should be taken stripped, or a deduction of three to eight pounds made for the clothing according to the size of the body.

The foregoing method of classification is suitable for individual competition such as track and field events. For team games the department classification may be satisfactory; but if not, a further weight division for teams may be agreed upon. For example, in the high-school age a two-weight basis is



common, giving a 130-pound class and an unlimited class. In the lower grades, a three-weight basis may be used, with such weights as 90 pounds, 120 pounds, and unlimited classes.

*Eligibility.* Participation within a department or club, group, or between groups within the church (intrachurch), should be open to all attendants at the Sunday school or church. If facilities and leadership warrant it, the church could also well afford to throw open certain nights or certain activities to the entire community. This is an excellent way to widen the interest in the program and do a splendid piece of community work. For participation between churches (interchurch) it is very necessary that certain definite eligibility rules be established and adhered to strictly. These should provide for such requirements as amateur standing, certain age limits, regular attendance for a certain percentage of the time at Sunday school or church, a probationary period of membership at a given school before being eligible to compete, and some rule governing transfers between schools in the league.

Intense competition between churches will arouse the same strong antagonisms as between schools unless carefully guarded by strict and fair eligibility rules and a spirit of friendliness and good will. If, despite these safeguards, such antagonism cannot be prevented, it will be best for the church to discard its interchurch program until a more favorable time and concentrate on an attractive intrachurch competitive program. Such difficulties need not arise, however, if the leadership is of the

right kind. In many cases it is possible to get the local Young Men's Christian Association physical director to take the initiative in organizing an inter-church athletic league. His advice and help will smooth over many otherwise unsurmountable obstacles. He may also be able to offer the use of the Young Men's Christian Association gymnasium for the more important games. This plan is now being worked very successfully in many cities. If no Young Men's Christian Association is available, a similar arrangement can sometimes be made with the physical director in the public schools for a given district, urban or rural.

*Discipline.* In handling boys the leader must frequently remind himself that he is there to *lead*, and not to *drive*. He is responsible, however, for the safety and well-being of the boys under his care, for the protection of equipment, for the protection of the rights of the largest number, and for the promotion of a constructive program of activities. If anything threatens to interfere with these essentials, he should act accordingly. He should insist upon strict conformity with established regulations, and these should be formulated with the approval of the group. He should insist upon fair play, good sportsmanship, and clean talk.

The leader should be recognized as an authority in his field, and his word taken as law. He should take great care that he makes few mistakes. If a mistake is made, he should admit it readily and see that it does not occur the second time. If a boy shows poor spirit and refuses to conform to regulations, the best method usually is to have a friendly

but businesslike talk after the class hour, explain the situation fully, and ask for his cooperation. If he then shows the wrong spirit or fails to improve the next time, the leader may be justified in refusing him further use of recreational facilities for a stipulated time. As a rule, such cases will not occur frequently if dealt with in a sportsmanlike manner. The leader should be friendly in all his relations but strict enough to be respected. If boys get the idea that he is "easy," it will be difficult for him to maintain order.

**The development of responsibility and self-control.—**One of the easiest and most successful methods of maintaining proper discipline is to establish some form of self-government. Let the boys establish the regulations themselves, with the advice of the leader, and then be responsible for their enforcement. The plan of operation may be very simple or quite elaborate. The leader may find that such a system is in operation in schools in his community and can be easily duplicated in his own organization. Frequently the boy who is a trouble maker can be handled by giving him the responsibility for a particular activity or the care of certain pieces of equipment. Mischief and trouble commonly arise from a superabundance of energy dammed up. The logical solution is to provide an outlet.

It is an excellent plan to divide responsibility with the boys. The most successful leader is the one who can so plan his program that the boy leaders will carry it on satisfactorily even though he himself should be absent. The ideal leader will be behind the gang, giving a helpful hint here and

a suggestion there, but never crowding into the lime-light or having the program center about himself. Boys do not need to be shown who is boss. They do need to be guided in self-development and self-realization. The boy learns most from the things that he originates and controls himself. Hence, the leader's greatest responsibility is to give the boy a chance to act as leader under conditions that are wholesome physically, mentally, socially, and morally. He should see that every boy in his group is given opportunities to act in positions of leadership, such as team captain or manager, referee or umpire at games, in charge of a group on a hike, or in similar situations.

#### FOR STUDY AND DISCUSSION

1. With due humility, but without undue self-depreciation, check up your qualifications as a recreation leader with those sketched at the beginning of this chapter. What opportunities can you find to make for "constant daily practice and experiment" in those which are not already possessed?

2. Make out lists to discuss in class of the books dealing with any phase of your work as director (*a*) which you have read within the past year and found helpful, (*b*) which you desire to obtain and read. Of the latter which are available to you through public or private or school libraries? If you have not ready access to them, can you and other directors organize a circulating library, each buying one or two books and passing them on promptly by mail?

3. Make out a plan of organization, with a per-

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sonnel of recreation committee, department and class assistants, and the duties of each, which would be most desirable in your own church at its present stage of progress.

4. Plan in detail an educational publicity campaign for your own church program.

5. On what principles are the recreation groups in your church now classified? What improvements can you suggest?

6. From your experience and observation what are the dangers to be avoided and the advantages to be cultivated in interchurch contests?

7. How far can democracy and self-government be successfully carried out in each of the age groupings from junior to adult?

### FOR FURTHER READING

*The Practical Conduct of Play*, by Henry Curtis.

*Recreation and the Church*, by H. W. Gates.

*Recreational Leadership for Church and Community*, by W. T. Powell.

*The Church at Play*, by Norman E. Richardson.

*New Rational Athletics for Boys and Girls*, by Frederick Reilly.

*Organization and Administration of Physical Education*, by J. F. Williams.



## CHAPTER V

### ELEMENTS OF THE PROGRAM

IN organizing the program it is important to provide activities of such a nature that all boys can participate. Instead of trying to develop outstanding individual stars or championship teams the leader should judge his success, first, by the number of boys he is able to interest as regular participants, and, secondly, by the degree of development shown by the majority of these in a given time. Some activities are more usable and valuable than others. The leader should use care in selecting the ones that will best fit the age interests and the ability of his group. He should also pick activities that can be used to best advantage with the facilities available.

**Physical elements.**—The following list will suggest the activities that may be included in a comprehensive program, together with a brief analysis of the comparative values of each.<sup>1</sup>

*Gymnastic drills.* At present the use of gymnastic drills of the so-called formal type is a disputed question even in the public-school curriculum. In the strictly recreational program of the church or club type they should receive slight attention, if any. Calisthenic and light-apparatus drills (dumbbells

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<sup>1</sup> In connection with this chapter the leader should read carefully the accompanying handbook, *Good Times for Boys, a Manual for the Practical Conduct of Recreational Activities for Boys.*

and Indian clubs) have values from the educational and developmental standpoint when properly conducted; but the average club leader will do well to emphasize, rather, the play type of program. Marching has considerable value and often can be used successfully in developing spirit and morale in a group. It helps also in maneuvers when several groups are working in unison, as in Boy Scout demonstrations.

*Heavy apparatus.* The average church will not be able to provide much heavy apparatus, and here again it is doubtful if its use on any extensive scale is justified. If it is included in the program the activities should be of the stunt type, introducing the self-testing and competitive spirit rather than the older form of carefully graded class exercises. The cheapest and most useful pieces of heavy apparatus are the age-old horizontal bar, climbing ropes, and flying rings. These can be largely home-made at small expense.

*Tumbling and pyramids.* Tumbling should have a prominent place in the program, and here likewise the emphasis should be placed on stunts. It is necessary that the leader have a few good floor mats for safety's sake. Three mats, 4x6 feet, placed end to end, are very satisfactory. Tumbling has the advantage that in the simpler forms it can be used without equipment, on the lawn or the sand at the beach. A pyramid team is a great asset for a club. It requires intensive work, develops team spirit, and provides an excellent means of staging demonstrations. Several good books on pyramid building may be found in the Spalding Athletic Library.

*Combative activities.* Boxing, wrestling, hand-to-hand fighting, and fencing are opposed by some on the theory that they encourage the fighting spirit, to which modern educational ideals are opposed. It is no doubt true that professional boxing and wrestling encourage an undesirable spirit. It has been frequently demonstrated, however, that such is not the case with carefully supervised amateur combative activities. The boy who learns how to handle well his own body in competition with another develops at the same time a definite respect for the personal rights and ability of the other. If coached properly in the rules of the game he will surely learn the fundamentals of good sportsmanship—to take punishment with a smile and without losing his temper.

The impulses that result in fighting are within the boy and will be expressed. Teaching him scientific fighting changes the direction of the primitive, unsportsmanlike expressions and directs them along constructive lines toward good citizenship. The combative tendencies are expressed in a different way in adult life, to be sure; but during the period in which the physical life is dominant, the fundamental qualities of good sportsmanship can be learned by the boy only through the medium of physical activity. These individual combative activities have a strong appeal for most boys and will often serve to draw interest when everything else fails. A set or two of boxing gloves can usually be obtained, and four mats of the size mentioned for tumbling will serve as a small wrestling mat. These can be tied together or covered with a mat cover;

which can be made cheaply of cotton flannel or other soft material. It is doubtful if fencing should be encouraged.

*Swimming and aquatics.* Swimming is one of the best all-round forms of exercise. It offers the combined values of splendid development, enjoyable recreation, means of self-protection, and skill in possible life saving. The large church may be justified in building and maintaining a pool, but the small one should make some arrangement to use other facilities available in the neighborhood. In either case the important thing is to promote a program of instruction and competition in swimming, diving, and life saving. The fundamental swimming strokes and standard dives should be taught, and advanced swimmers should be coached in life-saving methods. If an authorized Red Cross life saver can be engaged to give the standard life-saving tests, the presence of one or more life-saver badges in the group will serve as a great stimulus to others. In most communities it will be possible to arrange for the use of some public, Young Men's Christian Association, or club pool for certain periods. If this is not possible, a neighboring stream or lake will serve. The leader should not be satisfied until he has met this need. Great interest can also be aroused in boating and canoeing when facilities are available.

*Group games.* The vast wealth of informal group activities sometimes known as hunting games constitutes one of the most valuable resources of the recreational leader. The average leader does not give them a big enough place in his program. They are based largely on the primitive instincts of

chasing, fleeing, and capture, and hence have a universal appeal. They can be adapted to the playground, the gymnasium, the schoolroom, the lawn, or the parlor, and can be modified to fit any age from child to adult. They can be strenuous and active for the playground or mild and quiet for the parlor. Such games have their strongest appeal previous to the adolescent age but they retain a very strong social use during adolescence. Between the ages of eight and twelve they should constitute one of the most important parts of the program. The relay race, which is often listed as one type of group game, is one of the most exciting and successful of all activities. It is closely related to the team game of the track type.

*Athletic team games.* During the adolescent period highly organized team games hold the greatest attraction and will usually constitute a major part of the program. The team game constitutes the finest medium for instruction in the social ideals of cooperation, sacrifice, and team play, while it also encourages the spirit of rivalry and competition in a stimulating social situation. Team games include all activities in which groups are organized for competition with others, and in which a score, indicating relative ability, is kept. Certain individual activities, such as track and field events, and some individual and dual games, such as tennis and handball, are usually classified as team games.

In many respects the physical needs of adult life will be better prepared for by encouraging a wider participation and interest in the individual and dual games, for they will carry over into later life more

readily than will the larger team games. The average citizen will not be able to play football, basketball, baseball, or soccer after school days have ended. It should be possible, however, for society to provide opportunity for every man and woman, as individuals, to participate regularly in tennis, handball, golf, swimming, badminton, squash, roque, or quoits, because the requirement in equipment, space, and number of players is small. In organized classes or clubs it should be possible to maintain adult interest indefinitely in such team games as volleyball and indoor baseball.

Individual and dual games, then, should be given a big place in the boy's program both for the sake of their recreational and educational value and because of their carry-over into adult life. However, the value of the major team games, such as football, baseball, basketball, track, and soccer, should not be minimized, for they hold tremendous possibilities for the adolescent youth. The recreation leader in church or club will emphasize chiefly volleyball, indoor or playground ball, basketball, possibly "touch" football, handball, squash, tennis or badminton, roque, quoits, and track-and-field activities. He should also provide a big place for the modified team games, such as longball, endball, batball, kickball, pinball, captainball, and dodgeball.

*Rhythmical activities.* The strenuous forms of gymnastic and athletic dancing have a strong appeal to older boys and adults when they have passed the stage of feeling that such activity is suitable only for girls. Folk or æsthetic dances do not as a rule appeal to boys, although they will participate



in some folk dances in mixed groups with girls. If the leader has had special training in gymnastic or athletic dancing he may well include them in the program; otherwise, it will be wisest to leave them out.

*Outing activities.* One of the most important of all the recreational resources of the church is the outing program. The leader can do more to influence the character of his boys through the intimate contacts of the hiking or camping trips than in any other way. The boy will expose character weaknesses in the freedom of camp life that in the more formal contacts in the city are ordinarily concealed. In the intimate glow of the camp fire the boy will think more seriously, respond to appeals more quickly, and make resolves more readily than under any other circumstances. The day hike, the overnight hike, the week-end camp, and the summer camp have become established institutions in many churches. They should be given an increasingly important place in the recreative program of every church.

**Social and mental elements.**—*Social activities.* During the adolescent period the simpler forms of physical activities lose their attraction, while the highly organized team games claim chief interest in the physical fields. At the same time the newly aroused interest in the opposite sex stimulates an increasing longing for attractive social contacts. This instinctive demand for social life must be met by the church if the interest of the boy is to be retained. *Where his social activities are, there will his interest be also.* If the church does not provide the neces-

sary facilities and occasions for social contacts, the commercialized amusements will not fail to capitalize the instinct thus overlooked, and the church will lose the boy's first interest and ultimately the boy himself. But a motive far deeper than this of self-preservation on the part of the church is found in the realization that these social contacts are the realm in which the boy is now most intensely and potently living. If he is to live as a Christian boy, it must be in these social activities, and the church must see that he has the environment, the leadership, and the creative opportunities to make his social living Christian.

The recreation leader, then, should see that his groups have plenty of social life. The public dance hall is a constant competitor for the social interest of the youth, and the leader will have to provide unusually attractive programs if he hopes to be successful in this field. It can be done, however, if sufficient thought, energy, and skill are given to the preparation and staging of social programs. The author has frequently heard young men say, after attending an attractive evening of social games at the church, "If they would only give us more such social programs, I would not care to attend a public dance."

**Dramatic and musical activities.**—Dramatics may vary in the church program all the way from simple mimetic exercises and action stories of the kindergarten child up to the highly specialized plays and pageants staged by adults and young people under expert leaders. In the younger boys' program the informal skits and stunts of the comic, spectacular,

and adventurous type will make the greatest appeal. Mechanical and magic tricks of all kinds are of special interest. As the boy progresses into the upper high-school and college age he will develop interest in the technique of acting and will be ambitious to play prominent parts in regular dramas. This liking should be fostered, for the dramatic impulse is one of the most valuable and yet most neglected in our educational program. Musical talent likewise should be encouraged. Most boys will be interested in some form of music. Orchestras, glee clubs, bands, quartettes, choirs, and specialties such as Negro minstrels offer attractive ways of encouraging musical expression and afford the boys means of contributing to the enjoyment and cultural education of the whole church and community.

**Clubs.**—The great variety of special interests, hobbies, arts and crafts, constitutes an important phase of leisure-time recreation as well as of the educational program of to-day. The organization of clubs to promote these specialties has proved very successful. Such clubs may be of infinite variety; and when there are not enough interested in any one specialty to justify a club, it may be possible to combine several interests, as, for example, a musical and debating club, a nature study and handicraft club, or a radio and camera club. The leader will find that the organization of such clubs will help greatly in stimulating a variety of interests.

**Health and hygiene.**—While it is doubtful if most churches would be justified in undertaking an extensive health campaign, there are many communities that will have no health education unless the

church assumes the responsibility for it. A prominent Methodist minister once said to the author: "I feel that the last twenty years of my ministry have been in large measure a failure because I have been so largely concerned with the spiritual welfare of my flock that I have neglected to minister to their physical needs." He further explained: "I have officiated at the burial of many of my finest parishioners who died in the prime of life simply because they had not been trained in the principles of healthful living. I feel now that I was partly responsible because I neglected my opportunity."

Organic diseases are increasing by leaps and bounds among middle-aged men in America. The majority of men are suffering from more or less serious remediable physical defects, which curtail their efficiency or cripple their disposition. Many of the best leaders in the business and professional world are doomed to breakdown in their prime from nervous strain in the rush of modern life—all because we are not educating the individual, and society as a whole, in the fundamental principles of hygiene and health. Surely the forward-looking church of to-day cannot afford to leave out of its program a subject that has such tremendous possibilities in the way of stabilizing society and creating a happier and healthier citizenship. We may never know how much discontent, unhappiness, and discord in society can be traced to minor wanderings from the road of good health due to inability to interpret the highway signs.

**Sex education.**—The subject of sex hygiene and sex education is one of the most baffling yet the most

promising for the conscientious leader. Most boys have considerable information on the subject of sex, but much of it is either incorrect or is based on a negative and perverted viewpoint. Many of the books published on the subject present so much unscientific material or establish such impractical standards or else go to such extremes in moralizing that they make little impression on the average boy. The author has received the unquestioned agreement of many hundreds of college men that proper information in sex is the one thing that the average boy needs most, is most anxious to get, and will profit by most.

The leader who will study widely in the field of sex education and select his material wisely for presentation to his group will hold in his hands the means of affecting boy life most profoundly. He can strike at the very roots of society's problems. He must remember, however, that he is playing with fire. Unless the subject is presented with great tact, irreparable damage can be done. Many leaders are not fitted to handle the subject directly. In such cases outside experts should be brought in. The subjects of health education and sex education are closely related. The recreation leader is the logical person to handle them, since they are closely allied to the field of physical and social welfare.

**First aid and athletic training.**—In connection with his physical activities the boy becomes greatly interested in the treatment of injuries, training procedures, and the principles of first aid to the injured. This is a fine opportunity for the leader to give definite instruction in the care of minor injuries to

prevent more serious ones; the treatment of unconsciousness from various causes; the care of sprains, dislocations, and fractures; bandaging; and home emergencies. Much good health instruction can be given the boy in connection with his training for specific athletic contests.

**Religious and moral life.**—It should never be forgotten that the entire previous program of activities centers about the great purpose of promoting a finer type of boy life, better citizens, and finer Christian men. The activities are, of course, a means to an end, but withal a very important means. The religious and moral bearing of the various activities should be constantly in the mind of the leader, but he should take care that the boy does not have the notion of this aspect as a separate phase of life thrust too prominently before him. The boy's interest is in the activity for its own sake, and rightly so. It is the task of the leader to see that the religious and moral fruits ripen properly in season because of proper tilling and fertilizing of the soil.

#### FOR STUDY AND DISCUSSION

1. Discuss the advantages and disadvantages for your church program of formal gymnastics, dumb-bell and Indian-club drills, and military maneuvers.
2. What pieces of apparatus would you find useful in your program? How far can the boys themselves provide these?
3. Do you agree or disagree with the author's statements about the value of boxing and other personal combative activities? Substantiate your position with definite facts.



4. What can be the share of your church in achieving the goal: "Every boy able to swim and to rescue a person who can't swim"? What additional equipment, leadership, or organized cooperation would be necessary?

5. How many general group games are known and played by the boys in your community? How many boys and men in your church are fitted to teach such games to younger groups?

6. What values or what drawbacks do you see in rhythmic or folk dancing for the social program of your church for its adolescents, both boys and girls?

7. How large a proportion of your church membership can or does hike? Why? Should and can the number be increased?

8. What camping facilities are available for your group of boys? If they are not adequate, what plans can you suggest?

9. Which would you do first: find out what crafts or hobbies the boys are interested in and seek for qualified leaders, or propose one or more clubs for hobbies you or your friends have some skill in and ask the boys to join them? What is the advantage of each plan?

10. What would you give as the scope of an adequate health and sex education program for your community? What parts of such a program are already cared for? What are the next most important steps?

11. Debate—*Resolved*, That athletics and social activities are not in themselves religious but are a necessary part of the church's program if young people are to be kept within its influence.

FOR FURTHER READING

*Recreation and the Church*, by H. W. Gates.

*School Program in Physical Education*, by Clark W. Hetherington.

*Recreation Leadership for Church and Community*, by W. T. Powell.

*The Church at Play*, by Norman E. Richardson.

*Sex Education*, by M. A. Bigelow.

*High Schools and Sex Education*, by B. C. Greenberg.

## CHAPTER VI

### THE PROGRAM BY DEPARTMENTS

WHILE some activities included in the program are of such nature as to be usable in all departments, many others have a more limited use and need to be adapted carefully to the age of the boy in order to insure satisfactory results. The purpose of the present chapter is to suggest briefly the types of activities suitable in each of the departments. The activities themselves will be discussed in detail in later chapters.

**The Primary Department.**—Very little in the way of a formal *recreation program* need be provided for the primary boys aside from their regular Church-school class programs, in which boys and girls are together. Occasional class and department parties can be conducted by the department's teachers, consisting of story-telling, singing games, dramatics, free play, and construction projects. The mothers should be encouraged to attend these affairs for the sake of their assistance as well as for the purpose of enlisting their interest and cooperation. In the summer picnics may be conducted at points near by with the assistance of the mothers.

Much can be done to encourage a better atmosphere and a more intelligent type of *play in the home*. Getting the mothers to attend the children's parties will demonstrate to them the possibilities in organized play for their children. This may be

supplemented by providing the mother with reading lists and books on child culture and training, on play projects, and on constructive activities. An occasional demonstration at the church of individual play activities and projects, planned especially for the education of the mothers, will prove effective. The home play life of the average child is sadly neglected, and there is little doubt that the problems of later childhood would be greatly simplified if the activities during the preschool period could be more carefully planned and supervised. One of the greatest missions of the church is to improve the standards of home life. It may be that the child can lead to a more intimate touch between church and home if this activity program is tactfully handled.

**The Junior Department.**—In the Junior Department definite organization of *athletic activities* may be undertaken successfully. The older boys will be interested in team games, but on the whole the games of low organization, such as longball, endball, and batball, are preferable. Handball is very popular, and playground baseball and track and field events can be used successfully. Volleyball and soccer are satisfactory with some groups. Simple forms of marching, tumbling, and pyramids are suitable. Group games and relays find their most enthusiastic adherents at this age. They should be given a prominent place in the program. The interest in individual competition is very keen; hence, all combative activities, such as wrestling, boxing, and hand-to-hand fighting, are enthusiastically followed. The junior is eager to prove his strength and skill in competition with others. He is confident that he

can jump higher, dive deeper, or swim farther than any other boy. The leader should give him abundant opportunity to demonstrate his prowess in individual competition and should not expect too much interest in highly organized team games. Swimming has a universal appeal, and every junior boy should learn the fundamental strokes. It is inadvisable to schedule any competition with outside organizations unless they happen to be rather intimately connected with the church.

*The social program* should consist chiefly of "stag" parties, "feeds," father-and-son affairs, and stunt nights. It may be desirable occasionally to have a joint department social under careful supervision, but the boys will have a much better time by themselves. A program full of interesting activities and games, plus plenty of good "eats" at the end, is most satisfying. It should be remembered that their interest is predominantly physical. Reading and stories of adventure, conquest, and athletic prowess have a great appeal. Musical interests can best be developed by an organized junior choir with a good leader.

*Outing activities* will consist chiefly of frequent Saturday or holiday hikes, lasting all day, with an occasional overnight hike under expert leadership. The junior boy is a most enthusiastic hiker, for his sensory equipment is very keen, and he can take in unlimited impressions. As junior girls have quite as keen senses and active muscle, an occasional joint hike and picnic is valuable to keep the social contacts of both natural and wholesome. Every member of the department should have the opportunity

to attend a summer camp. Picnics can hardly come too frequently.

In *health education* every effort should be made to help the boy develop sound health habits. He should be given a fundamental knowledge of his own sex life if he has not already been well grounded in it. In this period, if not long before, he will be getting wrong impressions of sex from other boys. This instruction should come from his father; but if the father is unable or unwilling to give it, the leader should provide the instruction in other ways. This subject will be discussed more fully in Chapter VIII.

This is the beginning of the *organization* period, and the boys should be encouraged to organize clubs. One of the best-established organizations with a program for boys of junior age is the Wolf Cubs, a younger brother of the Boy Scouts. It follows the general principles of scouting quite closely and provides a satisfactory working program of outdoor activity for the younger boy.

**The Intermediate Department.**—An increasing interest in highly *organized team games* will be evident. It may be desirable to organize a department athletic association to be responsible, through its officers, for all athletic competition among its members or with outside organizations. Officers of such an organization should be responsible to and under the close supervision of the recreation director. Suitable team games include indoor and playground baseball, handball, volleyball, tennis, track and field events, touch football, and, with some modifications and close supervision, basketball and soccer. It



should be remembered that the boy at this age is undergoing a growth process in which the vital organs do not keep pace with the bone and muscular growth; hence, it is very easy for him to overstrain the heart, especially if there is any inherited or acquired weakness due to infectious disease. This rapid-growth period continues usually until about the age of seventeen. During this time the boy should not be permitted to take part in endurance contests, such as long-distance running. It is even questioned by some whether he should be permitted to play basketball except under greatly modified rules, because this game subjects him to long-continued and severe strain.

*More advanced forms* of marching, apparatus stunts, tumbling, and pyramids can be used. Active group games and relays still retain considerable popularity. More advanced instruction in boxing, wrestling, swimming, diving, and life-saving may be given. The hiking and camping program will be very similar to that of the Junior Department, with more emphasis on overnight and week-end hikes, and longer periods for summer camps. The hike will be one of the leader's best avenues of approach to the boy. Hobbies and collections should be given liberal encouragement. Scouting will form the basis for the outing activities, since every member should be a Boy Scout.

*Social activities* will continue to be largely "stag" affairs, as in the Junior Department. Both class and department socials, parties and picnics, however, can be held rather frequently. Girls of the same age enjoy very active games; and if a selec-

tion is made which does not give undue advantage to boys' special abilities or make "roughhousing" inevitable, joint social affairs are desirable for both. The *reading* interest will still strongly favor adventure and achievement, with more emphasis on mechanics, invention, and exploration. In the *musical* field the boys will be interested in forming an orchestra or band and possibly class quartettes. In *dramatics* a keen interest will be shown in developing actual plays. Minstrel shows and circuses are always popular. In *health education* further emphasis should be given to the formation of proper health habits, and a more comprehensive knowledge of sex education given to the boy. Interest is also strong in the study of first aid to the injured.

Each *class should be organized*, with regular officers, and the department as a whole should be organized in accordance with the standards of the denomination and the International Council of Religious Education. Class representation on the departmental council and committees insures wider interests and practice in larger teamwork than the class group alone. The departmental meetings in charge of boy and girl officers are a valuable preliminary training in leadership and in considering varied points of view and adapting themselves accordingly.

But the intermediate boys need also to be *organized by themselves*. Every boy in the department should be encouraged to become a Scout or a member of the boys' organization adopted by the church. To make this possible it will be necessary in the larger churches to develop several troops in the one

department. With several troops it is possible to encourage a splendid program of competitive achievement. So far as possible the Sunday-school class teachers and club leaders should serve as Scoutmasters and assistants. The recreation director might well procure Scout handbooks and manuals and enlist the cooperation of his teachers in an intensive study of the subject, so that each one will become imbued with the spirit of Scouting and also develop a sound technique as a Scout leader. The program is very comprehensive and will prove a real inspiration and a broad education to the man not already familiar with it. It is also possible in many communities to enter voluntary Scout leadership training courses conducted by district Scout commissioners, in which courses the details of the program are presented by experts. A good slogan for an Intermediate Department is "Every boy a Scout."

*Other good organizations for boys* are the Woodcraft League of America, the Western Rangers, the Knights of King Arthur, and the Knights of Saint Paul. An excellent program is offered in the Christian Citizenship Training Program, developed by the Young Men's Christian Association. It is in two divisions—the *Pioneers*, for boys from twelve to fourteen years old; and the *Comrades*, for boys from fifteen to seventeen years old. It is based on a four-way analysis of each boy's comparative achievement and development in the physical, intellectual, service, and devotional fields. Weak points are called to his attention and used as a basis of emphasis for improvement. Manuals and handbooks for Pioneers and Comrades can be obtained from the Association

Press; Scout manuals and handbooks from the office of the Boy Scouts of America, 200 Fifth Avenue, New York City.

*Hero worship* is a strong tendency to be considered during the intermediate period. No knight of old ever received more ardent worship than is accorded many an older boy or man by the lad at this time. Equally great possibilities for good or ill depend on the type of hero. One of the most important tasks for the boy leader is to provide the right kind of heroes to be worshiped. The boy's father should be the first choice and should be forcefully impressed with his opportunity and obligation. If he fails, the leader must attempt to substitute as best he can and further endeavor to provide associations that will give the boy additional heroes of the right type. The church can give such a knowledge and interpretation of Jesus that he will naturally and inevitably become the boy's great Hero. If the church does not, no one else will.

**The Senior Department.**—At this age *team competition* is becoming increasingly attractive, while informal group games and team games of low organization are losing their appeal. An interchurch athletic league, to promote games among churches, is a good form of organization if properly handled. It may be citywide in scope if the town is not too large and should preferably be interdenominational, although some denominational leagues in large cities have proved successful. In large cities it is necessary, for geographical reasons, to divide the city into districts and conduct round-robin tournaments in each district, with a playoff between winners of

districts. To make such a program successful it is necessary to have very aggressive officers. If possible the assistance of the local Young Men's Christian Association and the public-school physical directors should be enlisted. All the team games mentioned in the author's *Good Times for Boys, a Manual for the Practical Conduct of Recreational Activities for Boys*, Chapter V, can be used.

*Advanced work* in tumbling, swimming, diving, apparatus, boxing, and wrestling remain important elements in the program. In boxing and wrestling the emphasis should be kept away from spectacular bouts and exhibitions. In swimming the stress should be placed on life saving, every boy being encouraged to become an official Red Cross life saver. Overnight and week-end hikes will still have a strong appeal. An occasional day hike or picnic, to which the boys may invite their girl friends, will be popular. Epworth League institutes in the summer are great attractions, and the leader should encourage extensive attendance upon these. Summer camps for older boys, promoted by the International Council of Religious Education and by some denominational boards and other organizations, give the finest of inspiration and training. Every Senior Department ought to have a delegation at one of these camps conducted for Christian leadership training.

*The social program* will be increasingly of the mixed type, the boys entertaining the girls, and vice versa. The program will include frequent class parties, department socials, hayrides, skating parties, wiener roasts, etc. The social activities of this period will need close supervision to prevent the de-



velopment of silly sentimentality and to develop a sane and wholesome form of friendship between the sexes. The leader can do much to encourage a proper attitude on the part of the boys toward their girl friends through his contacts with their social affairs and by personal chats in private. They will usually appreciate advice on etiquette, social standards, and courtesy; for many boys are unfortunate enough to have home environments in which they cannot learn good social form. Many are ignorant as to what social relationships are really permissible in good society and treat their girl friends in crude and unconventional ways without meaning to do so. The problem will be much simplified if sufficient wholesome activity together has been maintained while the boys and girls were juniors and intermediates.

*Dramatic activities* of advanced types, plays, and pageants can be freely encouraged. All forms of *musical activities*, orchestra, band, glee club, and choir, are attractive. Commercialized *amusements* will constitute a strong counterattraction. Excessive attendance on motion-picture shows and theaters can often be counteracted successfully by promoting good amateur plays in the church. This will serve at least to stimulate an interest in the better type of dramatic productions. All classes and the entire department should be *highly organized, with student leaders* taking the initiative in all activities. Frequently, for boys of this age, the Scout program is losing its hold slightly, but some of the boys can become interested and valuable assistants to the Scoutmasters. The Young Men's



Christian Association *Comrade* program, mentioned in connection with the Intermediate Department, offers a stimulating field for Seniors. Activities can be made more purposeful by developing the *service element* and helping the boys plan cooperatively for some altruistic and philanthropic work. Occasional visits to the headquarters of the organized charities, to good-will institutions, and to foreign districts will open their eyes to needs they may help to meet. This is a period of high resolves, of great endeavors, of self-sacrificing social service, and of momentous life decisions. By tactful suggestions and thoughtful guidance the leader can do much to clinch decisions for lives of service.

**The Young People's Department.**—In this department *the athletic program* will be very similar to the preceding but will be given less emphasis. With the marked development of the mating instinct, the social interests are becoming dominant, and the church has a fine opportunity to provide a refined meeting place and program for the marriageable young people in its community. The classes and departments should be efficiently organized about a definite service program which challenges the interest and provides for the participation of every member. "Training for leadership" might well be the slogan for the department, and the recreation program should carry out this idea. Definite recreational-leadership training classes have proved successful in some churches. All the general activities will be very similar to those in the Senior Department, but with more emphasis on leadership development and personal responsibility. Every young man

in the department should be encouraged to assume responsibility for some project either in his own group, in one of the younger departments, or in a worthy outside activity. The social program will need to be developed on a more elaborate scale, with greater emphasis on refinement of details in program, decorations, refreshments, and general conduct.

**The Adult Department.**—The recreation program for the men should provide them with all-round activity for health's sake, inspire them with a more youthful spirit, and create a greater interest in the activities of their own boys. The athletic activities may be organized either on a department or on a class basis and should include some marching and class calisthenics, group games, relays, gymnastic dancing, indoor baseball, volleyball, handball, squash, tennis, horseshoes, swimming, and hiking. Volleyball is the one best game for older men, and it is desirable to organize permanent teams within the department for competition. Some friendly jeweler in the community will be glad to offer a silver cup as a perpetual trophy for a volleyball league. Social activities should be encouraged, and frequent opportunities provided for joint affairs with the younger boys. Special emphasis should be given to health advice suitable for middle-aged men.

#### FOR STUDY AND DISCUSSION

1. Make out a program for a children's party or series of parties in your church which would help the mothers of the little boys of preschool and primary ages to make their home play adequate and

happy. What assistance would you need and how would you secure it?

2. Sketch a recreation program for the junior boys in your church to cover one year, giving the proportion of indoor and outdoor activities, of "feeds" and parties, and of activities in which girls are invited to join, which seems wisest to you.

3. Think out and write down as a basis for class discussion your convictions on the best program for intermediate boys, covering (a) the use of a church-centered program of activities; (b) a sufficiently active athletic program that avoids endangering the growing, unstable physique; (c) the maintenance of normal and civilizing relationships with girls; (d) means of developing ideals of manliness that are Christian.

4. Outline a three-months (specifying the months) program of social, athletic, and service activities for your groups of boys of senior age, indicating any modifications for those who are in school and those who are employed.

5. What new elements should be added to the recreation of the young people of your church?

6. For what groups of adults in your church is there most need of recreational provision? What activities will best meet these needs?

## CHAPTER VII

### SOCIAL AND MENTAL ACTIVITIES

IF the church would hold the boy's keenest interest it must direct his fun life *in the church*. The mind of the boy whose social cravings have been satisfied is much better soil for the sowing of the seed of Christian idealism than is that of the socially starved lad who turns away from the religious appeal because he finds in it no relation to or satisfaction of his desire for social expression.

**Social activities in the church.**—If social activities are separated from religious activities on the basis of principle, the religious activity will be the first to suffer, for the social interest will not be denied expression. Commercialized forms of recreation are gleaned a rich harvest in the stubble field overlooked by the majority of churches. Social activities in sufficient quantity and proper quality are the inherent right of every boy, for they are an important part of abundant and well-rounded life. Providing these activities is the enviable opportunity of the church, for it can thus insure that wholeness of Christian character which comes from undivided, unspoiled growth. If the social life of young people is properly guided it need not be marked either by rowdyism or sentimentality.

The leader will find that the responsibility rests upon him to set the pace in enthusiasm and spirit and in the level of thought and of action. He must

get things moving with the proper swing and make appropriate suggestions as to change or modification of activity if things begin to drag. If a lively game program is the order of the day, he may need to be directly in charge; as a rule, however, he will leave in the hands of the boys themselves much of the detail of planning and carrying out the program, making helpful suggestions when needed. His example will always be imitated more or less closely in social courtesy, manners, refinement, poise, and control. Here he can exert a tremendous force in molding the characters of his boy followers. Tact, cheerfulness, and enthusiasm are contagious, and no group or individual can long maintain a grouchy, critical, or uncooperative spirit in the presence of a magnanimous, whole-hearted, cheery, and virile leader.

The surroundings have much to do with the spirit of a social; hence, the hall should be made as attractive as possible. Attractive rugs, pillows, pennants, ferns, greenery, and decorations will transform a bare room. The secret of good social programs lies in careful planning, well in advance, to provide for every possible emergency. Action tends to destroy self-consciousness; hence, the program should be so planned as to provide something for everyone to do. Boisterousness and awkward pauses are both best prevented by having something interesting going on every moment.

**A graded program.**—The nature of social activities for boys will vary with age. The younger boy, from ten to fourteen, will take greatest interest in parties for boys only. After fourteen the interest in

the opposite sex develops rapidly, and an increasing desire for mixed parties will be evident. Where mixed parties for the older boys are held, it is desirable to make them group affairs, one class entertaining another, or the boys of a department entertaining the girls. It is advisable occasionally to hold family affairs, with all ages represented. At such times a varied program is necessary, with activities suitable for each age. Father-and-son "stags" and banquets are valuable; but for the younger boy the party for boys only, with stunts, lively games, and good "eats," has the greatest appeal.

**A varied social program.**—Parties and socials are of infinite variety. With a little thought attractive programs can be adapted to any time, occasion, or place. For church purposes they will usually be conducted as club, class, or departmental parties, with an occasional all-church social. A good plan is to group all the activities about a central theme appropriate to the day or season of the year or other selected topic. Thus, the occasion might be in celebration of Washington's Birthday, the Fourth of July, Saint Patrick's Day, Valentine's Day, or April Fools' Day. Or it might be planned as a backward party, a hard-times party, a college party, or a kid party. Or it may be a lawn party, a taffy party, a spelling bee, a costume party, or a birthday party. In each case the invitations, decorations, costumes, refreshments, and activities will be appropriate to the theme of the occasion.

A formal social program requires extensive planning and preparation, with special committees ap-



pointed for the various duties: reception of guests, publicity, decorations, refreshments, and program. The activities may include: (1) get-acquainted, or mixer games; (2) active, quiet, and competitive games, in mass or by small groups, in which all can participate; (3) some form of musical, literary, or dramatic entertainment, either serious or comic. Mass singing is one of the finest means of developing a community spirit and is an excellent way to close an evening's entertainment for either a mixed group or a boys' club. For details on the conduct of social activities and programs the leader is referred to *Handbook of Games and Programs for Church, School, and Home*, by William Ralph LaPorte, published by The Abingdon Press, and to *The Church at Play*, by Norman E. Richardson, published by The Abingdon Press. Other good references are given at the end of this chapter.

**Fun and food.**—Dinners and "feeds" are dear to the heart of the growing boy. He never has too many of them and thinks that he never gets enough to eat. If not allowed to develop into a routine, it is an excellent plan to have a simple supper once a week preceding the Scout-troop meeting, Bible-study group, club meeting, or gymnasium class. This should be varied with a "swell feed" once every two or three months. This may include just the small group or may combine all groups in a department. The interest of the mothers can be enlisted in the cause of the hungry boy, and a real mother-and-son entertainment should be staged occasionally. The program at all dinners should be short, snappy, and interesting, giving each boy frequent oppor-

tunity to make some kind of contribution to the group in the form of discussion, debate, music, stunt, or project. Moreover, eating together is a splendid way to promote friendliness and good fellowship. Many Hi-Y-club leaders start their weekly meetings with an inexpensive "bean feed" or other easily prepared supper. Refreshments for boys' meetings usually consist of apples, doughnuts, frankfurters, pie, peanuts, popcorn, ice-cream cones, Eskimo pies, nuts and raisins, wafers and cocoa or lemonade, and sandwiches.

Picnics of the class, club, department, family, or school type all appeal to the boy. His innate love for the out-of-doors draws instant allegiance to any project classified under the name of picnic. From the educational standpoint the most valuable type of picnic is that in which the small group, class or club goes under the immediate direction of its leader and pursues some definite objective in addition to having a good time. Hikes, hay rides, bicycle trips, automobile trips, may be combined with wiener roasts, steak frys, bacon bats, marshmallow toasts, swimming parties, nutting parties, and Indian powwows.

**Enough "eats" not enough.**—Father-and-son affairs are now an established part of any well-organized activity program for boys. Most fathers are eager to help in the development of their boys, but few know how to go about it. The leader can rejuvenate many prematurely ageing dads by creating opportunities for them to reenter the ranks of the active in company with their admiring sons. Too frequently, however, the father-son affairs are of the

banquet type. These are good, but a more valuable form of meeting is where the boys and their fathers cooperate in some construction project, participate together in active games, or go on hikes together into the country, where the father will be forced to draw on his old stock of nature lore and woodcraft in order not to be put to shame by his wide-awake son. The average father is badly in need of more physical recreation, and here is offered a good opportunity to establish for him new activity interests. An advisory committee of fathers from each group is one means of enlisting their active cooperation in planning joint activities.

**Mental recreation.**—Entertainments may be of two varieties—one in which the boy is entertained passively, and another in which he takes active part. Examples of the former are chalk talks, lectures, illustrated talks, stereopticon lectures, and motion pictures. The most successful are the ones that are visualized and made concrete by demonstration and illustration. The motion picture is rapidly taking an important place in the social and educational life of the modern church. It offers excellent possibilities when intelligently handled. Distributing agencies for church and educational films can now be found in many cities. The National Motion Picture League, New York City, publishes lists of films suitable for church use. Advice and help can be obtained from the Department of Stereopticons and Motion Pictures, 740 Rush Street, Chicago. Portable projection machines can now be purchased at a reasonable figure. The second form, which in the main is more truly educational, is represented by

the debate, the open forum, the mock trial, the mock political convention, the mock Legislature, etc. Very clever programs of the latter type can be worked out by the boys with a little advice on technical details.

*Stunts and dramatics* have a never-ending appeal. They may partake of the nature of informal programs staged extemporaneously for mutual entertainment and pleasure, or may be formal programs put on for the entertainment of friends or for money-raising purposes. The informal stunts, skits, take-offs, and impersonations afford a fine opportunity for developing originality. Pantomimes, monologues, dialogues, and one-act plays appeal to the older boy, and he will participate in pageants, festivals, and plays if he is persuaded that they are not effeminate. The dramatic instinct is strong in the average boy but needs encouragement, for it usually is more or less suppressed. For valuable suggestions on stunts and dramatics see *Principles and Technique in Religious Dramatics*, by Elisabeth Edland, published by The Abingdon Press, and *Producing Amateur Entertainments*, by Helen Ferris, published by E. P. Dutton & Co. Other references are listed at the end of this chapter.

*Musical activities* offer excellent possibilities to the versatile leader. An orchestra, a band, or a glee club can always be developed either within a department or by a combination of two or three departments, depending somewhat on the size and organization of the church. This will offer opportunity for every member of a group to participate in some form of organized musical activity. These can be

supplemented by cantatas, operettas, and concerts, while quartets can frequently be developed within each class, providing a means of musical competition. While it is desirable to encourage individual skill, both vocal and instrumental, the greatest values for church purposes will come from group organizations. Valuable information and help on musical activities can be obtained by addressing the Bureau of Community Music, Playground and Recreation Association of America, 315 Fourth Avenue, New York City.

*Good books* are among the finest companions any boy can have. Every leader should consider it a privilege and an obligation to introduce his boys to a fine selection of such friends. Book heroes and heroines will become ideals for the boy; hence, it is important that they be carefully chosen. Any book recommended should be written in good English, be interesting, be scientifically and historically sound, and should present life in a broad perspective, with an inspiring social viewpoint backed by the finest of ethical and moral principles. The leader will of course encourage the reading of the Bible and will help the boys to get an intelligent understanding of its modern interpretation. Some churches find it advisable to establish libraries in the church, but in most communities the public libraries fill the needs satisfactorily. Progressive librarians are glad to receive suggestions as to desirable books to be added, and in this way the leader can have a very definite part in providing the best type of literature for his boys.

Types of books to be included in the boy's



library are biographies, history, travel, poetry, science, sports, camping, hiking, woodcraft, handicraft, hobbies, national heroes, missionary heroes, heroes of chivalry and daring, sea stories, animal and nature stories, Boy Scout stories, Indian stories, stories of the Great War, humorous stories, stories of success; books on popular science, radio, and electricity; general adventure and fiction, and sex education. Extensive lists of books will be found in the *Boy Scout Manual*, the *Boy Scout Book Shelf*, the *Handbooks* and *Leader's Manuals* for Pioneers and Comrades in the Young Men's Christian Association, Christian Citizenship Training Program, published by the Association Press; and in the extensive *Father and Son Library*, edited by F. H. Cheley.

*Story-telling* has long held first place in the educational and dramatic fields as the medium *par excellence* for gripping the attention of both child and adult. The prime purpose of the story is to inspire and thrill the hearers with joy and pleasure and further to stimulate their imagination and enlarge their spiritual experience. The story well told will break down mental barriers and give a point of contact as nothing else can. The good story-teller comes near to being an object of worship with the average child and is certain of a cordial reception at the hands of adults. Good stories should never be spoiled by attempting to tack on a moral at the end. The average boy will see the moral in the story if there is one to be seen, and he resents having it called to his attention. Story interests vary with age, but always popular are the stories of mystery,



adventure, daring, heroism, chivalry, humor, and successful accomplishment.

The ideal time for story-telling is when the boys are gathered about the camp fire at night after a full day of hiking or outdoor activity. Here, in the flickering firelight, as at no other time, the leader can be sure of the rapt attention of every boy. The story should be full of action, with familiar pictures tinged with newness and mystery, all leading up to a thrilling climax. The story should be told in simple language, leaving out all unimportant details, and with a keen appreciation for the most thrilling parts of the action. Brevity, spontaneity, and a keen imagination are essential. For lists of stories arranged according to themes see *For the Story-Teller*, by Carolyn S. Bailey, published by Milton Bradley Company. For methods see especially *The Use of the Story in Religious Education*, by Margaret W. Eggleston, published by George H. Doran Company. Additional references are given at the close of the chapter.

*Hobbies* should be encouraged, as they often serve as the best point of contact through which to reach and draw out the boy. The extracurricular club program, now being developed so extensively and successfully in many public schools, is really a well-organized hobby program. The interest may center in animal pets, nature study, manual crafts, wireless, photography, aviation, automobile mechanics, gardening, hiking, swimming, carpentry, music, dramatics, art, collections, and any other constructive interests that are not satisfied fully in his school program. Each boy should be encouraged to

develop both a recreational and a constructive hobby that will carry over into adult life. Collections are valuable because they encourage powers of observation and classification and develop keen interest and competition. Moreover, hobbies form one of the best possible foundations for wholesome companionship with girls of similar interests.

**Play and work.**—Although vocational guidance and training are now taking an increasingly important place in the public-school program; the church has unique opportunities to fit boy and work together so that the work will be a joy rather than a strain and worry. The church recreation leader frequently has contact with boys who have left school to go to work and are without intelligent adult guidance. He can do much to encourage them in further efforts toward education in night schools, extension courses, or correspondence courses. He may also serve as an adult adviser in helping them solve many difficult social and vocational problems. A very effective means of providing sound vocational as well as religious guidance is to enlist the interest of a number of leading business and professional men of the community, selected because of their fine moral and religious character. Get each of them to agree to act as "big brother" to one or more boys who are interested in his particular professional or business field. He can arrange for special talks or conferences with the boys at stated intervals and plan to keep regularly in touch with them as personal adviser over a period of years. This relationship will be ostensibly professional, but a splendid opportunity is thus provided for the man

to make his imprint on the boy's character. At the same time the leader is building up a strong corps of professional volunteer assistants whose interest in the boy will naturally result in a greater interest in the program of the church.

**A dead town or a live church?**—Commercialized amusements constitute a very serious problem to be faced by the recreation leader. Commercialized play is not necessarily bad in and of itself; but the form in which it is presented, the surroundings, and the leadership may produce very unwholesome situations. Unfortunately in the past the direction of these very significant activities has been left too frequently in the hands of unscrupulous promoters. The church should not consider the commercialized amusement as an evil, to be fought at every turn and eliminated, but, rather, as one of the many forms of social expression which need direction, supervision, cooperation, and improvement. The author was once invited to address a club of women in a small town and help them plan a recreation program that would keep their young sons and daughters from traveling to neighboring towns for their social amusements. Overzealous reformers had made a clean sweep in their enthusiastic efforts to clean up the town and had made it an "ideal residence center" but too dead to hold any appeal for the young pleasure seeker. They had closed not only every saloon, dance hall, and pool room, but also every bowling alley, theater, and motion-picture house in town, and then failed to provide any substitutes. The result was that earnest parents were forced in self-defense to start a movement to

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reestablish some forms of amusement and social life to hold their children in the home town.

Similar situations will be found in many small communities. In a certain town the church fought the lone motion-picture theater in an effort to drive it out of business instead of attempting cooperation in securing and supporting good pictures. The natural result was the intense hatred and open defiance of the theater manager and an intolerable situation in the theater. A more far-sighted minister in another town won the whole-hearted cooperation and strong financial backing of all the motion-picture theaters by frankly discussing the problem with them and pledging them his support for all their *good* programs. As a result they regularly advertised his church programs on the screen and backed him financially; while he advertised their best pictures from the pulpit, and the town had the best selection of pictures that the market produced. Thus, one form of commercialized amusement was made a social asset rather than a liability. In a similar manner intelligent cooperation has often resulted in the marked improvement of conditions surrounding dance halls and pool rooms. When adequate cooperation cannot be secured, it is necessary to substitute more attractive interests in the church. Most boys who idle about the streets and frequent undesirable resorts do so because they have no better place to go.

### FOR STUDY AND DISCUSSION

1. From a file of weekly bulletins make out a chart of every social activity conducted in or by

your church in the course of a month and indicate the nature of the activity, the age and sex of the persons participating, the number present at each occasion, and the approximate number of boys or men of that age in the church constituency who were *not* present.

2. With the aid of helpers on whose persistence and accuracy you can depend take a similar count of the classified attendance at the public and commercial places of amusement for one week. What did they see and hear and do? Was it wholesome? Does your church need to compete or cooperate? Give reasons for your judgment.

3. On the basis of your answer in (2), plan the recreational campaign of your church for the next year, indicating the order of steps, and the persons to take them.

4. Analyze the most successful and the most unsuccessful social affairs and entertainments you have attended in your church or elsewhere during the past year. Were they predominantly active or passive? Was the chief enjoyment in the food, the companionship, or the appeal to intellectual and constructive interests?

5. Make a canvass of the hobbies of all the boys and girls and men and women in your church. Under what surroundings are they carrying them on? Write out all the unutilized possibilities you see for social development on the basis of mutual interests by associating (a) both sexes of the same age group, (b) boys with men of a helpful personality.

6. Arrange a workable plan for developing among

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boys and men the skill to tell stories well to their own or younger groups.

7. How much of the initiative and detail for social affairs which you now carry is within the ability of the boys if they were encouraged and given the opportunity?

### FOR FURTHER READING

*Games for the Playground, Home, School and Gymnasium*, by Jessie H. Bancroft.

*For the Story-Teller*, by Carolyn S. Bailey.

*Boys' Clubs*, by Charles S. Bernheimer.

*Bible Plays*, by Rita Benton.

*Shorter Bible Plays*, by Rita Benton.

*Boys' Self-Governing Clubs*, by Winifred Buck.

*Book Shelf*, Boy Scouts of America.

*Boy Scout Manual*, Boy Scouts of America.

*Father-and-Son Library*, by F. H. Cheley.

*Social Activities for Men and Boys*, by A. M. Chesley.

*Community Drama*, Community Service, Washington, D. C.

*Games*, by George O. Draper.

*Recreation for Young and Old*, by Homer K. Ebright.

*Producing Amateur Entertainments*, by Helen Ferris.

*Manual of Stories*, by William B. Forbush.

*Ice-Breakers*, by Edna Geister.

*Handbook for Scoutmasters*, Boy Scouts of America.

*Handbook of Games and Programs for Church, School, and Home*, by William R. LaPorte.



*The Boy Scout Book of Stories*, by F. K. Mathews.  
*Pageantry and Dramatics in Religious Education*,  
by William V. Meredith.

*Leadership of Girls' Activities*, by Mary E. Mox-  
cey.

*Recreational Leadership for Church and Com-  
munity*, by Warren T. Powell.

*The Church at Play*, by Norman E. Richardson.

*Dramatized Bible Stories for Young People*, by  
Mary H. Russell.

*Games and Recreational Methods*, by Charles F.  
Smith.

*Stories and Story-Telling*, by E. P. St. John.

*The Book of Games and Parties*, by Theresa Wol-  
cott.

*Some Great Stories and How to Tell Them*, by  
Richard Wyche.

## CHAPTER VIII

### HEALTH EDUCATION

THE work of the church is vitally related to every phase of community life. The church of to-day is forced by the circumstances of modern living to take a hand in furthering the health education of the people in its community, for the health problems of the community are the health problems of the church. When defects exist in the community, the progressive church is willing to assume its share of the responsibility and undertake to assist other agencies in remedying conditions. One of the greatest needs at the present time is a better spirit of cooperation not only among churches in the community but between church and nonchurch organizations. Especially in the health field is it necessary to have wholehearted cooperation and united effort. School boards, public-health boards, parent-teacher associations, child-welfare associations, anti-tuberculosis associations, the Red Cross, and many other agencies are working for a healthier citizenry. The church is in a position to aid them very materially through its educational and publicity mediums and its intimate contacts with the home.

**The scope of health education.**—The field of health is so broad and touches life in so many ways that it is clearly impossible to achieve health objectives solely through courses of instruction or by creating health boards. These are necessary as a foundation,

but the most far-reaching results will be obtained through the constant presentation of ideals of wholesome living in healthful surroundings and a continuous opportunity for the child to develop healthful habits of self-direction in his daily routine. This means that home, school, playground, church, street, teachers, playmates, and every individual, agency, and material phase of physical and mental environment will have its effect upon the health condition and health perspective of the growing child. Even the adult cannot get away from the all-pervasiveness of health considerations. Every activity in which he engages from morning until night, either simple or complex, is relatively healthful or unhealthful, and can be made more healthful by proper adjustment. Hence, it is evident that no one individual or agency can be charged with the responsibility for the health education and training of the community. Every institution that lays claim to public support must consider health education as one of its most significant objectives.

Health is no longer thought of in the old negative sense of freedom from disease or defect. Natural immunity to certain diseases, a high degree of native resistance, and a normally sound environment may keep a person fairly free from actual disease, yet he may be very unhealthy in other respects. In its broader aspects health must be considered from the physical, the mental, the moral, the social, and the spiritual standpoints. There is a very close relationship between the physical and the mental life. Abnormal bodily conditions usually make themselves felt in mental disturbances unless one

has learned by careful nervous controls to disregard minor sensory impressions. It is not improbable that minor functional disturbances such as indigestion, headaches, eyestrains, and backaches are responsible in large part for the bad dispositions that upset home life and bring gloom at the office.

**Mental hygiene.**—The minor physical upset may result in major mental disturbances, but it need not; neither is it the only cause of them. The person who can keep in perfect physical condition has a better chance of maintaining a sane and normal mental poise but he has no guaranty of it. The mental life demands a definite hygienic regimen just as truly as does the physical. In recent years mental hygiene has become a very important phase of health education. It is perhaps more important for one to keep his mental processes functioning soundly than to prevent disturbances of the physical processes, but the two are closely interwoven. A happy, cheery, wholesome, stimulating, and inspiring personality is an example of good mental hygiene. Because of native temperament and early environmental influences it is much easier for some to maintain sound mental poise than for others. Anyone, however, can mold a more efficient and wholesome life by a careful daily program of mental hygiene. Many conscientious persons sidetrack their spiritual lives and allow them to become narrow and sour because they refuse to look at life wide-eyed through clean windows and to see the best in people and things about them. Such a procedure is poor spiritual hygiene. Again, it is not uncommon to see a person who has achieved a high

degree of physical and mental efficiency but whose moral standards are unwholesome, and whose influence upon associates is very unwholesome. Even the social interests may be so neglected that a person may become an actual social outcast because of refusal or failure to observe the decent courtesies toward his associates. Any of these deficiencies is indicative of an abnormal and unhealthy life and is due to a one-sided program of education.

In a broad sense life is made up of varying degrees of adjustment between the normal and abnormal, the attractive and unattractive, the happy and unhappy, the inspiring and the depressing. The person with the most perfect health is the one who combines the finest of all the inspiring characteristics in the physical, the mental, the spiritual, the moral, and the social realms and fuses them into a program of daily living which always uplifts and never depresses. In its efforts to promote the finest type of spiritual life the church cannot afford to neglect any of the factors and agencies that will help to make this type of healthy person the rule rather than the exception in society.

**The aims of health education.**—These are stated briefly, as follows, by the Joint Committee on Health Problems in Education of the National Education Association and the American Medical Association in a splendid report entitled *Health Education*:

1. To instruct children and youth so that they may conserve and improve their own health.
2. To establish in them health habits and principles of living which, throughout their school life and in later years, will assure that abundant vigor

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and vitality which provide the basis for the greatest possible happiness and service in personal, family, and community life.

3. To influence parents and other adults, through the health education for children, to better habits and attitudes, so that the school may become an effective agency for the promotion of the social aspects of health education in the family and community as well as in the school itself.

4. To improve the individual and community life of the future; to insure a better second generation and a still better third generation; a healthier and fitter nation and race.

**Content and method of the health program.**—An adequate health program should provide information and guidance toward developing a good muscular system and such habits of exercise as will carry over readily into adult life; insure good posture and an intelligent understanding of proper body mechanics; establish proper foot habits and correct foot defects; correct such structural and organic defects as are amenable to corrective treatment; provide adequate knowledge of nutrition and of the digestive and assimilative processes, with training in proper food selection; insure proper excretion of waste products from body through skin, lungs, kidneys, and intestines. It should also provide knowledge of the essentials of ventilation as applied to practical living problems; knowledge of the circulatory system and methods of maintaining efficient heart and arteries (heart disease is at present recognized as the greatest single cause of death in the United States), and knowledge of the nervous system and its functional control, the prevention of



nervous fatigue and worry, and hygienic mental habits.

Additional elements in this program are a knowledge of defensive and offensive measures in combating both communicable and organic diseases (communicable diseases are fairly well controlled at present, but, due largely to changing living conditions and to lack of sound knowledge and practice of hygiene, organic diseases have increased alarmingly in the last few generations); training and information in the care of special organs such as teeth, ears, eyes, nose, and throat; sound and comprehensive knowledge of sex beginning in childhood and properly adapted to the age of the individual; knowledge of eugenics and racial health, with definite training in preparation for marriage and parenthood.

The health-education program should also provide concrete situations and activities, supplemented with the necessary explanations and information to make activities intelligible. All activities should be selected in the light of their usefulness to the child or parents, and need careful adaptation to his age, interests, and capacities. The practical value of each of such activities can be determined by the habits, attitudes, and knowledge resulting from the experiences. It is desirable to minimize consciousness of the body and all self-consciousness so far as possible. Emphasis should be placed upon the possession of health rather than upon the lack of it. To insure the development of sound daily habits parents should be encouraged to supplement all formal instruction in school or church with careful supervision of hygienic procedures in the home.

It may seem desirable in connection with the church health program to place special emphasis on the problem of *tobacco and alcohol*. If so, however, it is important that abstract preachments be avoided, and that material be submitted in the form of actual facts, figures, and illustrations. It is also urgent that the question of smoking, at least, be placed on a basis of practical physiology and not on that of morals. The adult smoker can argue against smoking for growing boys on a physiological basis but not on a moral basis. At the close of this chapter is appended an extensive list of references from which can be secured scientific data based on facts with reference to the use of alcohol and tobacco. The leader should attempt to correct current fallacies regarding their use and provide a sound scientific basis upon which the boy can weigh intelligently the reasons for abstinence. He should know of the effects of alcohol and tobacco in interfering with growth during adolescence; the effects on muscular skill and control, especially in athletics; the effects on mental power and poise and on moral control; the attitude taken by great industrial concerns toward addiction among employees; and the attitude of life insurance companies in insuring addicts. Perhaps the best appeal is to the boy's desire to be physically fit, especially for athletics.

**Sex education.**—It is widely recognized now that all normal boys will get sex information from some source usually well before the age of puberty. In the past this information has usually come from unreliable and even vulgar sources—from playmates of his own age, from older boys, or from perverted

adults. Investigations have shown that such unscientific information has usually resulted in great harm to the boy. The only satisfactory solution of the problem is to have the information come from parent, teacher, or other agency vitally interested in the boy's welfare. The father is the logical person to serve as the boy's confidant in sex matters; but frequently fathers are too busy, too ignorant, or too unconcerned to be capable of handling the subject properly. In such cases it is necessary for the leader to make some other arrangement for instruction. At present there is no satisfactory book to be placed in the hands of the boy for his own reading. In fact, many educators to-day are inclined to think that sex instruction will get better results, without as much chance of abnormal sex stimulation, if the information is not read from a book but is discussed informally by the right kind of leader with boys either individually or in small groups.

Ideally sex instruction should not be handled as a separate subject but should be woven skillfully into the various other subjects taught in the schools. It should constitute organic parts of such subjects as nature study, biology, physiology, general science, home economics, sociology, civics, literature, and physical education. In the past most studies touching on the human body and natural life processes have studiously avoided all reference to sex anatomy and physiology and to the natural reproductive function. The taboo is being lifted slowly, but there is a great need for teachers and trained leaders to handle the matter properly in the various school subjects, so that the next generation

of fathers and mothers (now in school) will be able to direct the sex life of their children in a sane and scientific manner. Not until the parent handles the sex problem intelligently *in the home* from infancy to maturity, will its proper solution be even approximated.

Unless the leader is well trained and has an unusually sound and sane viewpoint he should not undertake sex instruction. It is possible to present sex in such a way as to be excessively stimulating or it can be considered as a perfectly normal phase of the life processes, on a par with all the other body functions. This latter view is the natural one for the child to take, but it has already been made difficult for the average boy because of the false attitude shown in the home by reticent parents. The recreation leader can do much by way of personal individual conferences with boys and should encourage them to come to him with their sex problems. He must be sure to hold all information in strict confidence and must show an open-minded, generous, and helpful attitude.

**Health projects in the church.**—There are certain things the church can do specifically in promoting the health program. Teachers of Sunday-school classes can be encouraged to make a study of healthful personal living and introduce the subject in connection with their lessons, correlating it with health studies in the schools. Health talks and demonstrations can be made a distinct part of the program at intervals in departmental services of worship, in young people's meetings, and in the regular church services. Slides, posters, and motion pictures on

health are effective. Health films can usually be obtained from local or State health boards, State universities, or from the American Child Health Association, New York City. An occasional health week can be conducted. All activities, meetings, and programs during the week and on Sunday may center about the theme of health. Similar plans can be carried out for more limited projects, such as nutrition week, posture week, good-cheer week, etc. The pastor, church visitor, and recreation director can observe health conditions in the homes and try by indirect methods to improve them. Promoting a campaign to establish a "home playground" in every back yard will get surprising results.

Special care should be given to the proper ventilation, lighting, and heating of church buildings. Frequently no particular attention is paid to this vital matter, and thousands of people are turned out at the close of church services on Sundays suffering from headaches and mental depression due to improper ventilation and heating. There is little doubt that many good people stay away from church simply because their church building is not made safe for breathing and physical comfort. If the comfort of worshipers is an essential phase of maintaining high standards of religious worship, then it is important for church officers to make an exhaustive study of ventilation.

#### FOR STUDY AND DISCUSSION

1. Make a list of all the needs for health knowledge your church has encountered to your knowledge

within the last six months. What community agencies were available to meet them? What ills among the church families could have been prevented by adequate instruction in physical, social, and mental hygiene?

2. Write down all the agencies you know about in your community for (a) making living conditions healthful, (b) preventing and curing illness, (c) educating people in health principles and practice.

3. Go to a school physician, visiting nurse, or head of the public-health department to have your list supplemented and completed. How many of the agencies you did not know about will you be able to use in meeting the needs of boys and men in your church groups?

4. What health needs that are not being met by any agency can your church provide for (a) through its own channels? (b) through community cooperation? Outline the practical steps to be taken.

5. What especial advantages has the church for teaching the laws and habits of mental hygiene? What elements in your church program would come under this head?

6. What is your church doing in the way of wholesome sex education (a) directly with boys? (b) through helping parents to meet their problems? What unmet needs? What is the next step?

#### FOR FURTHER READING

##### **General health.—**

*Health Education in Rural Schools*, by J. Mace Andres.



*The Teaching of Hygiene in the Grades*, by J. Mace Andres.

*Safety Education for Teachers and Parents*, by Harriet Beard.

*Home and Community Hygiene*, by J. B. Broadhurst.

*An Elementary Manual of Physiology*, by Russell Burton-Opitz.

*Health Training in Schools*, by Theresa Dansdill, National Tuberculosis Association, New York City.

*Nutrition and Growth in Children*, by William R. P. Emerson.

*How to Live*, Fisher and Fisk.

*The New Public Health*, by H. W. Hill.

*Food, Health, and Growth*, by L. Emmett Holt.

*The Fundamental Basis for Nutrition*, by Graham Lusk.

*The Newer Knowledge of Nutrition*, by E. V. McCollum.

*The Child: His Nature and His Needs*, by M. V. O'Shea, Children's Foundation, Valparaiso, Indiana.

*Feeding the Family*, by Mary S. Rose.

*Human Physiology*, by P. G. Stiles.

*The Principles of Mental Hygiene*, by W. A. White.

*Personal Hygiene Applied*, by J. F. Williams.

*Health Education*, by Thomas D. Wood; Report of Joint Committee on Health Problems in Education, 525 W. 120th St., New York.

#### **Tobacco and alcohol.—**

*Tobacco: A Compilation of Data*, by Bruce Fink.

*Physical Effects of Smoking*, Fisher and Berry.

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*Alcohol and the Human Body*, Horsley and Sturge.

*Tobacco and Mental Efficiency*, by M. O'Shea.

### Sex education.—

*On the Training of Parents*, by Ernest H. Abbott.

*Sex Education*, by M. A. Bigelow.

*Heredity and Child Culture*, by H. D. Chapin.

*Blossom Babies*, by L. M. Chadwick.

*Heredity in Relation to Eugenics*, by C. Davenport.

*Rational Sex Life for Men*, by Max J. Exner.

*The Boy Problem in the Home*, by W. B. Forbush.

*The Father and His Boy*, by T. W. Galloway.

*The Biology of Sex*, by T. W. Galloway.

*Sex and Life*, by T. W. Galloway.

*The Sex Factor in Human Life*, by T. W. Galloway.

*Boyology*, by H. W. Gibson.

*Parents and Sex Education*, by B. C. Gruenberg.

*The Dynamic of Manhood*, by Luther H. Gulick.

*My Boy and I*, by C. T. Herrick.

*Start Your Child Right*, by W. L. Howard.

*Keeping in Condition*, by H. H. Moore.

*What a Father Should Tell His Little Boys*, by I. T. Smart.

*What a Father Should Tell His Son*, by I. T. Smart.

*Sex for Parents and Teachers*, by William L. Stowell.

*Sex Education*, by Ira S. Wile.

## CHAPTER IX

### SPORTSMANSHIP TRAINING

It has often been asserted that the most progressive and civilized among nations are those which have promoted the highest ideals of sportsmanship in athletic activities, and that America's place of leadership among nations, like Great Britain's, can be attributed in large measure to her fine schools for sportsmanship training—her playgrounds. True it is, at any rate, that the boy who cannot be classified as a "good sport" seems to be equally unworthy to bear the name "American." "A square deal," "fair play," "being a sport," "on the square," "play the game," and other similar slogans have long been the pride of our American democracy. Training in sportsmanship is one of the surest ways of developing desired citizenship standards. Hence, the recreation leader can well afford to give it a great deal of thoughtful attention. But there is a still more potent reason. Through several years of a boy's life he *lives* more intensely and completely in his athletic prowess and his games of contest than in any other activities. It is here that the forces making the boy's character focus. If being a Christian is to mean anything intelligibly practical to him it must be interpreted in the standards by which he plays the game.

Christian principles fundamental in sports.—The field of sportsmanship training offers an un-

paralleled opportunity to bring out the best qualities in the boy and to make of him a worthy member of society by pointing out to him in practice that loyalty to the great social ideals is more important than personal aggrandizement or individual success; that it is better to be a good sport than merely a good athlete; that it is a greater victory to gain the respect and admiration of an opponent than to win a game from him. He may learn that when he plays a game he should play to win if it is possible to do so with honor and justice, but that every victory won by unfair or unsportsmanlike tactics is a disgrace rather than an honor. The Golden Rule and the ideal of Christian esteem of others more than of self will never become a part of the boy's character unless they are worked in by way of his muscles and his emotions. If he gets the habit of considering them matters of vague sentiment, listened to in sermons and Sunday-school lessons, it is that attitude and that habit of neglect which will carry over into the practical relations of adult life; but if he learns to esteem his opponent on the ball ground and the athletic track and to translate the Golden Rule into the code of the good sport he will carry over that habit into the contests of business and political life.

The boy should learn to appreciate the fact that someone must lose; that in every game where there is a winning score there must also be a losing score; that fifty per cent of all competition is losing competition; that if it were a disgrace to be defeated, fifty per cent of all athletic competitors would be under the shadow of disgrace continuously. When he fully

understands this simple thought he will be able to substitute admiration for animosity toward his successful opponent; instead of feeling disgrace in defeat he will feel a thrill of admiration for the opponent who was able to play better than he himself could. On the other hand, the ability to defeat a respected opponent is a much greater honor and accomplishment than the doubtful success of overcoming a despised competitor.

**Christian courtesy.**—One's opponents are selected, as a rule; they are not forced upon one. Hence, they are deserving of the most courteous and gentlemanly of treatment. Their rights should be at least equal to one's own if the Golden Rule is to have even a fair consideration. It is possible to be fully as gentlemanly on the athletic field as in the drawing room, and the lack of courtesy on the field marks a man as something short of the perfect gentleman. It is becoming the popular thing to stress courtesy and refinement as essentials in all phases of business and professional life. The traffic policeman, in meeting the aggravating trials of his daily routine, is expected to maintain a smiling and courteous attitude even toward the persistent lawbreaker. Despite the fact that the athletic field is supposed to be the cradle and training ground of sportsmanship ideals, this is an example of good sportsmanship that would put many proud athletes to shame. The experiences of the athletic field should develop in the boy a dignified, self-respecting spirit, a keener sense of his own worth and possibilities, and a realization of his failings and weaknesses. Self-respect plus self-control provides a splendid foundation for sound char-

acter. Each of these should develop naturally in the play atmosphere.

**Transfer of training.**—It has been widely claimed and just as widely questioned that the social standards of the play field carry over into other realms, such as business and profession. From scientific experimentation modern psychology concludes that there is little if any transfer of training from one field to another unless there are many identical or very similar elements common to the two fields, hence one of the leader's duties should be to point to the boy the many elements common alike to the athletic field and life in general. Certainly it is true that play situations offer unlimited opportunities for learning and applying ethical and moral standards to a great variety of problems in social contacts with other human beings. These occasions are also frequently marked by great emotional strain, tense moments, and complex ethical situations, made doubly acute by the intense desire to win. If the boy can reach a satisfactory solution for these problems while holding both to the spirit and the letter of the rules of the game he will have taken a great stride forward in the direction of self-decision and self-control as a free moral agent. Herein lie at once the great hope and the great danger of competitive activities. So far as possible the boy's decisions should be the product of his own mental efforts, and not the condensed and pre-digested conclusions offered him by the leader.

The leader's great responsibility is to provide opportunities for activity in an atmosphere that is mentally and morally stimulating and sound but



which leaves the final decision on a given issue in the hands of the individual boy himself. The good leader will point the way to the selection of better standards and will cleverly suggest the application of play standards to other social situations. The most effective results, however, will be achieved when he lets the boy draw his own conclusions. The boy will soon recognize from his own observation and experience that in the long run good sportsmanship will make for a more successful team than will the winning of an occasional game by trickery, unfair methods, ungentlemanly conduct, or the illegal use of players.

**The laws of sportsmanship.**—*Courtesy to opponents.* It has not been many years since it was quite the customary thing to boo and jeer the efforts of the opposing team no matter how excellent the playing might have been; now it is becoming the popular thing to judge a play on its own merits and to cheer the successful and skillful effort whether the player is a friend or an enemy. Many players still feel that it is their legitimate right to jeer, embarrass, or confuse an opponent by any means technically within the rules. This can only be considered as directly opposed to the spirit of good sportsmanship. The purpose of a game is to demonstrate which player or team is the more clever and skillful in the activity, not which is the more accomplished in rowdyism.

**Rules of the game.** Without rules the game would not exist. When they are broken intentionally, the spirit of the game is immediately violated. Players should learn to conform to the rules

simply because they are the rules, and not for fear lest they be penalized for infractions. Tennis has always been known as the "gentleman's game" because in this game it is customary to give the opponent the "edge" on doubtful points. A real tennis player would not think of quibbling with an opponent who he thought had misjudged a point. He might consider it poor judgment but he would accept the decision. If he felt that repeated misjudgments indicated a disposition on the part of his opponent to take an advantage he would merely refuse to compete with him again. It would be highly desirable if the same spirit and attitude could be developed in all of our team games.

*Inviolable honor.* Some players likewise feel that they are justified in using questionable (illegal) tactics in a game, providing their opponents start using such tactics. This, again, is an indefensible position from the standpoint of good sportsmanship; for the game was agreed upon as a gentleman's game, to be controlled by the established rules of that particular sport. The fact that one player or team chooses to abrogate this gentleman's agreement and refuses to conform to the rules does not justify the opponents in following suit. A real gentleman will act in a gentlemanly manner always, regardless of what his opponent does.

*Respect for officials.* It is necessary to provide officials for games for at least two reasons. One is to see that players conform to the established regulations, insuring such conformity by inflicting penalties if necessary. The other is to point out errors, faults, or fouls to the player, because in

the heat of the game he is likely to overlook the foul and thus do an injustice to the opponent. This latter conception of the officials' duties is by far the better one and, in fact, should represent the only justifiable reason for having an official. One of the finest ways of establishing a greater respect for athletic officials is to have each boy act in the capacity of an official himself. Some schools have followed a policy of requiring each boy to participate at certain intervals as an official in the various games. This gives him an opportunity to study the game from the official's viewpoint and to experience the unpleasantness of being harshly criticized by his fellow players for asserted wrong decisions. Having had this experience, usually thereafter he will be more generous and sportsmanlike in his attitude toward officials. Another similar plan is to have each boy act as his own official while playing. At any time when he notices that he has made a fault or foul he stops immediately and raises his hand to acknowledge the foul. The referee then blows his whistle, the game stops, and the penalty is assigned. In case any boy is slow in acknowledging fouls he is usually brought to time very quickly by the criticisms of the other players, or the official, if necessary, may call the fouls for him. This system makes it a special point of honor with the boy to play within the rules of the game and to check himself voluntarily whenever he oversteps the bounds. This makes it necessary for him to know the rules well and to observe his own actions both closely and critically.

**New standards for old.**—The leader frequently has

an opportunity to teach a boy an entirely new set of standards in his competition. A director once took charge of a physical-education program in a large city school, the membership of which was composed chiefly of boys from foreign homes. Before his coming it had been the customary thing for the boys to engage frequently in fights in which no rules of any kind were observed. He soon procured boxing gloves and gave the boys instructions in the rules of the game as well as in the technique of scientific boxing. They learned very soon that it was not proper to bite or to hit or kick an opponent when he was down. They even found themselves helping the opponent up on his feet again in readiness for another trial. They found that it was much more fun to box an opponent in a friendly spirit than in a vicious spirit and that shaking hands before and after a bout made it much easier for them to maintain a smiling countenance in spite of the hard blows. They learned to admire a hard-hitting opponent for his skill rather than to hate him because he had got the better of them in a bout. It was not long until the rules of the game became the law of the playground, and boys who had formerly been incorrigibles became loyal supporters of the rules and diligent guardians of fair play and good sportsmanship.

In addition to developing respect for the rules of the game the leader often can use his activity program as a means to eliminate "yellow streaks" from players. By repeated urging and kindly suggestion the boy may be encouraged to "stand up and take his medicine" in spite of a long history of fear and

lack of self-confidence. The entire outlook upon life has sometimes been changed for boys by having them for the first time get up sufficient nerve to stand up to severe physical punishment. The fact that they have braved seeming danger once gives them the courage to attempt the impossible later. The physical hard knocks and the moral strains of intense competition offer a type of training that can be obtained in no other way.

**From primitive to civilized virtues.**—On the other hand, it need not be assumed that the best values of play can be secured only through physical contact games. In fact, it may take a higher type of mental and moral courage to play the gentleman and to give the opponent the benefit of the doubt in such noncontact games as tennis, volleyball, golf, and track events. In the main the present tendency in competitive games seems to be away from the contact type and toward the noncontact games. It is assumed by some that most of the values of the contact games can be secured from the other type so far as they apply to the needs of future society. More and more the problems of society are being solved by indirect methods such as arbitration, and it may be that from the educational standpoint the indirect form of competition will give a more practical preparation for meeting the serious social problems of future generations.

In general the problem of the leader in the field of sportsmanship training is to develop in the boy an aggressive, competitive spirit, tempered with a wholesome respect for the rules of the game and balanced by a profound reverence for fair play and



the rights of the other fellow. He should play every game to win, but his spirit should be such that he would lose consistently rather than win by sacrificing the rules of the game or the rights of his opponent. One of the most famous college crew coaches in America once said, "I don't want a single man on any of my crews who isn't willing to pull his heart out in order to win his race." Then he added the significant statement: "But I am there to see that he doesn't pull it out." That suggests the leader's responsibility from the physical standpoint—namely, that he must watch with eagle eye to see that no boy under his charge ever injures himself physically in his eager desire to win. He should also feel an equal responsibility to see that the boy builds up a protective mechanism to prevent losing or lowering his sportsmanship ideals in the heat and enthusiasm of the game. When properly played the game can contribute much to character building. Its destructive powers are equally great, however, when the spirit of good sportsmanship is forgotten.

### HOW DID YOU PLAY?

How did you play when the game was on,  
When the odds were great and hope was gone?  
When the enemy team, with aim so true,  
Was dragging the victory away from you?  
When strength and speed and endurance quit,  
Did honor keep pace with determined grit?  
Did you keep the faith with the rules of the game?  
Did you play up square without fear or shame?



Did your smile of cheer make the team your friend  
As you fought it through to the bitter end?  
Did your self-respect rise a notch or two?  
Are you a bigger man now, the game is through?

#### FOR STUDY AND DISCUSSION

1. What are the standards of sportsmanship commonly practiced by the boys in your community? Are they higher or lower than the business ethics practically accepted by the men of the community?

2. In what details do you feel that your boys need to substitute new and higher standards in their athletics?

3. What forces can you count on to cooperate in a campaign for Christian sportsmanship? What forces will make the work difficult?

4. Is the practice of the rules of the game and of the laws of sportsmanship of itself sufficient to insure development into morally adequate citizens? Give reasons for your answer and substantiate with evidence.

5. Is there danger that introducing talk of Christian reasons for courtesy and honor will make the boys hypocritical or "sissy"? How could this occur, and how could it be prevented?

## CHAPTER X

### DISCOVERING AND DEVELOPING LEADERS

INTELLIGENT leadership has had a share in all the social, moral, and intellectual progress made since the beginnings of history, and it is safe to say that any future progress will be dependent on a still greater degree of intelligence among the leaders of society. It is equally true that a relatively greater number of outstanding leaders will be required to insure adequate progress in keeping with the degree of educational advancement in society at present. The successful leader of a few generations ago would to-day require a much greater degree of training, experience, and fitness to fill an equally important place in modern society. This situation makes the problem of leadership training a pressing one from the standpoint both of quality and quantity needs. *Every member of society is a potential leader*, and everyone is an actual leader in a more or less limited field. The real problem of leadership training is threefold: first, to help the individual develop his potential leadership capacities to the maximum through training and application; secondly, to help him express this leadership power in right channels so as to be a constructive rather than a destructive leader; and thirdly, to help him expand the scope of his leadership influence so as to achieve maximum usefulness.

**Leaders and followers.**—This universal fact of leadership is not fully recognized by many. In

fact, it is not unusual to hear someone say that he does not exert any influence on others and hence can do as he pleases without fear of harming others by his actions. In reality our actions are all social actions and affect others either directly or indirectly. We influence those about us in spite of ourselves. So long as we remain human beings we cannot exist as negative factors in society. The field of influence may be small, but it is none the less real. The pebble dropped in the pool will ripple the surface in an ever-widening circle, no matter how small or insignificant it may be.

It is sometimes claimed that we have too many leaders at the present time; that what we really need is a larger percentage of good followers. The real need is not for fewer leaders but for more leaders of the right kind. The quality of being a good follower is equally important with that of being a good leader. In fact, followership is a prime prerequisite to good leadership. The boy who is incapable of following a leader intelligently and loyally should never be intrusted with the responsibility for others. Many boys have the feeling that it is beneath their dignity to be under the leadership of others; that they can never do their best until they have been accorded the honor and prestige of an outstanding leader, entirely independent of supervision. A cursory study of men in all prominent walks of life will indicate that the leaders are usually those who have come up through a long period of apprenticeship as followers, wherein they learned that one had to know how to obey before he could be in a position to command.

**Constructive direction of power to lead.**—Much crime is traceable to wrong leadership. The boy who has gone wrong is often the one who has great initiative but has been misdirected in his activities because of poor environment and undesirable leaders. His powers might have been directed along constructive lines, and his life have been made an asset rather than a liability to society if he had been influenced by good leaders. Every community to-day is crying out for sane, sound Christian leaders, capable of capitalizing the interests and directing the activities of its youth. It can be frankly admitted that society has too many men with outstanding leadership capacities whose efforts are being directed along negative rather than positive lines.

Leadership should be inspiring. The stimulating, magnetic, wholesome type of leader, who brings out the best and noblest qualities of even his lowliest followers, is far removed from the gross leader who bases his right to lead on the fact of his physical dominance, and whose appeal is constantly to the lower and baser qualities of the members of his gang. The tendency too often in the latter case is for him to obtain his ends by trickery and knavery if force does not avail. The difference, of course, is in the point of view, and the problem of training is to create such an environment that only the first type of leader will have an opportunity to develop. There is a strong appeal, however, in the second form of leadership. The boy's interest is predominantly physical, and he admires and reveres physical strength and prowess. He also demands action,

thrill, and excitement. Mystery and adventure are irresistible magnets to him; hence, it frequently occurs that the natural gang, with its untrained leadership, will make a stronger appeal to him than will the highly organized club, with its formal program, unless the latter provides for him a means of satisfaction for these instinctive desires.

**The powers to be found and developed.**—The great need is for boys and young men with unquestioned convictions on outstanding moral questions; whose standards of action are based upon sound logic and not mere precept; who have the fire of the crusaders in their hearts, tempered by a sound judgment and a broad background of education and training; whose minds are open to conviction, and who are capable of dealing sanely, sympathetically, and understandingly with the social and moral problems of modern youth; whose bodies are clean and wholesome as are their minds; who have the physical strength and neuro-muscular skill to command the admiration of their boyish worshipers; whose spirit of sportsmanship is so fine that, by both precept and example, they create such an atmosphere of idealism and fair play that it would seem sacrilege to break a rule of the game after having been under their influence; whose aim is service to others; whose mental hunger is for finer ideals and higher standards of living for all; and whose ambition is to point the way to a better and clearer understanding and a more practical application of the standards observed and advocated by the Christ.

The boy's program should be so organized that every boy will have repeated opportunities to ex-

press latent qualities. Every encouragement should be given to the type of activity and the atmosphere that will bring out the good qualities just described. At the same time it should be increasingly difficult for the baser ones to find expression. Natural leadership interests need a reasonable opportunity for development, although it is sometimes necessary to hold in check the forward boy. It may be necessary to repress him for his own good. It is also important to keep him from usurping opportunities that should be reserved for less aggressive boys. The backward and shy youth, on the other hand, needs to be constantly stimulated to make use of his opportunities. He is inclined to hold back and to let the more aggressive ones take the lead. Frequently he may have much finer qualities of real leadership than some of his more talkative companions, but he may continue undiscovered unless some observant leader urges him into action and thus uncovers his real talent.

**Developing maximum usefulness.**—Opportunity should be fitted to capacity. The gifted boy will be able to undertake successfully many tasks that will be entirely beyond the reach of his less-favored companion. The dull or slow boy, on the other hand, will be able to do well many things that would not appeal to the gifted boy. It is the leader's task to diagnose the relative abilities of the members of his group and to assign them responsibilities that are within their mental grasp and which will offer them a maximum possibility of development. Hereditary and environmental factors each play their part in determining the potential capacities of the boy.



Psychological tests indicate that each has his limit at some point. It is the objective and the duty of Christian education, and especially of the particular part known as the leadership-training program, to see that each boy approaches closely a one hundred per cent accomplishment within that limit. Each should have a full chance to make his maximum contribution to the common good.

In addition to being adapted to the mental capacity of the boy leadership training should fit his interests and accomplishment skills. Some boys will demonstrate greatest leadership ability in the field of physical activity, where they can act as captains of teams or take charge of game groups or serve as officials or managers in contests and tournaments. Others will do their best work in handling social affairs or perhaps in oratory or debate or other forms of intellectual leadership. Still others will shine in the field of dramatics, where their powers of dramatic expression are put to the test, or perhaps as band or orchestra leaders they may display talents and powers unsuspected even by their closest friends. Others again may show a surprising skill and knowledge in the field of mechanics; or perhaps an excursion into the field of nature study may bring them to the front as acknowledged leaders in a world that is home to them. Occasional individuals will be found who do well in almost any field. They are the exceptions, however, rather than the rule. The leader should undertake first to discover the greatest interest and best skill of each boy and give him opportunity to express it as a leader and then attempt to direct his

interests along other lines as well so as to broaden his leadership powers.

**Getting over the first hurdle.**—Many prominent leaders of to-day can tell of the agonizing efforts that were required for them to get started in the field of leadership. The first attempt is sometimes the hardest. The first public speech is usually a never-forgotten occasion. Some boys need just a little extra boost to get them over their first obstacle in the way of leadership activity—getting started. Once they have taken the plunge they achieve a certain degree of self-confidence that carries them on to the next harder undertaking, and each succeeding experience makes the later ones easier. The importance of this leadership training in the life of each boy should be fully realized by the recreational director. Many men of splendid ideals are negligible factors in their own communities simply because they never learned how to step out and take a place of leadership in the group. They are willing to lend their support to social reforms and efforts at community improvement but they have no idea of how to go about starting them or boosting them. Actual experience in varied forms of group leadership would have given them the necessary training to become vital factors in their community life. Such training also discloses to the boy some of his shortcomings, and he is then able to estimate his own powers more accurately and to determine what opportunities offer a reasonable promise of success.

**Classes in leadership training.**—In addition to planning a varied program of activities, which will offer

each boy an opportunity for expression in the field of his special interests, the leader should conduct a training class to develop assistant leaders in the field of social and physical recreation. This might combine theory and practice, covering briefly the principles and psychology of leadership; the organization of activities by interests, needs, and facilities; practical methods of conducting activities for class, group, and team; simple training in first-aid and emergencies; the conduct of efficiency and achievement tests of various kinds; and the amateur rulings of various bodies. Under the principles of leadership the boys should study some of the problems of discipline, methods of winning cooperation, establishing standards of fair play, enforcing rules, and fixing responsibility for equipment and supplies. Under methods they would study the problems in conducting class activities, both formal and informal, including the leadership of squads, teams, and groups; organizing and conducting the intra-church competitive program as well as the conduct of the interchurch program where one is maintained. They should be carefully coached on methods of scoring for different events and games, methods of conducting activities for mass groups, and the details of the arrangement of fields, courts, and diamonds.<sup>1</sup>

**The recreation leader himself.**—The following hints may be suggestive as to the type of leader needed for physical and social recreation activities: he should be able to handle groups with speed and per-

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<sup>1</sup> Consult the handbook, *Good Times for Boys, a Manual for the Practical Conduct of Recreational Activities for Boys*, LaPorte.

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fect control; to maintain order; to see that the rules of the games are observed; to see that all are kept in action; to stimulate the sluggish and hold back the overambitious; to suggest methods of improvement in form or technique without seeming to be bossy; to see that no one stays too long at a stretch in a strenuous activity, especially in mass group games; to recognize the symptoms of extreme fatigue and approaching exhaustion; to handle, distribute, and collect equipment from competing players efficiently and quickly; to conduct a varied program of activities without wasting time in shifting from one position or formation to another; to observe the "interest barometer" of a class and decide upon the psychological moment for changing an activity; to describe and demonstrate activities briefly and concisely so as not to waste time and lose the interest of the class; to inspire the class with something of his own spirit and to develop a real play atmosphere; and, finally, to establish and maintain a high standard of fair play and good sportsmanship.

### FOR STUDY AND DISCUSSION

1. Write down a list, by departments, of the boys and men in your church who are natural, outstanding leaders. By what means were they developed?
2. Which departments show the finest leaders? Find the reason. If you have difficulty in determining the reason, discuss the matter in class.
3. What boys that have not shown aggressive domination or initiative have some deep interest you can use to develop them?

4. What boys need special direction of their energies? Formulate and discuss in class practical plans for enlisting their power in socially constructive channels.

5. What fields in your community life are in special need of the right kind of leaders? What are you doing or can you do to train young people to meet these needs?

6. How would you develop a bossy boy into a real leader? Whom is he imitating?

7. What specialized training can you offer boys and young men of natural ability for athletic, recreational, and teaching leadership? What community resources are available?

8. Think out suitable plans for sending your choicest older boys to a leadership training camp or summer school.

9. Share with the class anything which has helped you to climb any nearer to your ideal of yourself as a leader.











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